A SHORT

OLD TESTAMENT HISTORY,

OR

Scripture Facts;

WITH QUESTIONS FOR SCHOOLS.

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PREFACE.

THESE Pages are but an *Abbreviation* of the Author's larger 'ANALYSIS OF SCRIPTURE HISTORY,' and are intended more for storing the memory with Bible *facts* than for supplying arguments or elucidations. It is hoped, therefore, that it will prove adequate to the end designed.

November, 1854.

A SHORT

Scripture History.

THE OLD TESTAMENT.

INTRODUCTION.

1. **"The Bible"** is a name given to the Holy Scriptures to mark their pre-eminence and worth. It is from the Greek word, Biblos, meaning "*The Book.*"

2. In the Bible are the Old Testament, and the New Testament; the former contains *thirty-nine* Books, and the latter *twenty-seven.*

3. The Books of the **Old Testament** are further divided into *four* classes, viz.

1. The Books of the Law.
2. The Historical Books.
3. The Holy Writings or Poetical Books.
4. The Prophetical Books.

4. The *Books of the Law,* five in number, were written by Moses, and are also called the **Pentateuch,** from two Greek words 'pente' *five,* and 'teuchos' *a volume,* or *book.*

5. They are

Genesis. Exodus.	Leviticus. Numbers.	Deuteronomy.

1. What is the meaning of the word "Bible?" 2. How many Books are in the Old Testament? how many, in the New? 3. Into what four classes are the Books of the Old Testament divided? 4. Who wrote the Books of the Law, and what is the meaning of Pentateuch? 5. What are the names of these Books?

6. The **Historical Books** are *Twelve:* viz.

Joshua.	2 Samuel.	2 Chronicles.
Judges.	1 Kings.	Ezra.
Ruth.	2 Kings.	Nehemiah.
1 Samuel.	1 Chronicles.	Esther.

7. The *Holy Writings*, or **Poetical Books**, sometimes called the *Doctrinal Books*, comprise *five* books, viz.

Job. | Psalms. | Proverbs. | Ecclesiastes.
The Song of Solomon.

8. The **Prophetical Books** are divided into those of the *Greater Prophets*, and the *Lesser* or *Minor Prophets*, so called from the extent of their writings.

9. The writings of the four **Greater Prophets**, with the addition of the *Lamentations* of Jeremiah, are those of

4. Isaiah,	(Lamentations,)	11. Daniel,
9. Jeremiah,	13. Ezekiel,	

10. The **Minor Prophets**, and their writings, are these twelve:

3. Hosea,	1. Jonah,	8. Zephaniah,
5. Joel,	6. Micah,	14. Haggai,
2. Amos,	7. Nahum,	15. Zechariah,
12. Obadiah,	10. Habakkuk,	16. Malachi,

*** The *figures* denote the order of their appearance.

11. The **Apocrypha.**—In addition to these Books, there are what are termed the *Apocryphal Books*, so named from a Greek word 'apocrupto' *to hide*. They are of doubtful origin, and are not written by inspired writers; yet they are useful for our edification.

12. The first **English** Bible was that made by *Wickliffe*, about A. D. 1380-90. After the invention of *Printing* (1441), the first entire Bible was the one by *Myles Coverdale*, A. D. 1535.

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6. Which are the Historical Books? 7. What are the Holy Writings? 8. Into what two classes are the Prophetical Books divided? 9. What are the Greater Prophets? 10. What are the Minor Prophets? 11. What are the Apocryphal Books, and whence is the term derived? 12. When was the first English Bible printed?

13. The **Authorized Version.**—The *Bible* now in use was translated into English by forty-seven persons eminent for their piety and learning, by order of James I. They began their task in A. D. 1607, and completed it in A. D. 1611. This is called the '*Authorized English Version.*'

14. When the Holy Scriptures were first divided into **Chapters,** and **Verses,** is not known; the *Chapters* are thought to have been introduced about A. D. 1240. VERSES are said to have been introduced in A. D. 1445, but the first English Version of the New Testament with *Verses* appeared in A. D. 1557.

Genesis.

1. A. M. 4004. B. C.

15. THE BOOK of **Genesis** is the first of the Books of Moses, and also in the Bible, and takes its name from a Greek word, signifying *a birth;* and is the Book describing "the birth, or production" of all things. It comprises a period of about 2369 years.

16. The principal **events** recorded in it are the Creation; the original state, and the fall of man; the history of Adam, and his descendants; the deluge; the re-peopling of the earth; the building of Babel; and the lives of Abraham, Isaac, Jacob, and Joseph.

17. **The Creation.**—The world was created by the word of God, 4004 years before the *birth of Christ.*

13. When was the present Authorized Version completed? 14. When was the Bible first divided into Chapters, and Verses? 15. What is the book of Genesis? and whence is its name? What period of time does its history embrace? 16. What are the principal events recorded in Genesis? 17. How many years was the Creation before the birth of Christ?

18. '*In the beginning*,' in so far as relates to this world, 'God created the heavens and the earth,' out of nothing; (*Heb.* xi. 3.) And, it is said, the *Spirit* of God for this great purpose 'moved upon the face of the waters.'

19. The CREATION occupied *six* days; on the
First day was created Light. *Gen.* i. 1—5.
Second day, the firmament or Air. 6—8.
Third day, the earth or dry Land was separated from the Sea, and Herbs and Trees were made. 9—13.
Fourth day, the Sun, Moon, and Stars. 14—19.
Fifth day, Fishes, and Birds. 20—23.
Sixth day, Animals, and Man. 24—31.
On the *Seventh*, God rested, and sanctified it.—ii. 2.

20. **Plurality of Persons.**—At the creation of man, 'God said, let *us* make man in *our* image after *our* 'likeness.' These expressions, '*us*' and '*our*,' teach us that there are more persons than one; that is, a *plurality* of persons in the Godhead: yet, there is but *one God*.—(*Deut.* vi. 4.)

21. **The Blessing.**—'So God created Man, 'male and female; and God *blessed* them saying; Be fruitful, 'and multiply, and replenish the earth, and subdue it, and 'have dominion over every living thing that moveth upon 'the earth:' and God gave them every herb, and every tree, for meat. *Gen.* i. 27. 30.

22. The work of Creation ended, God rested on the *seventh* day; and sanctified it as a **Sabbath** of holy rest. *Gen.* ii. 1—3.

23. **Adam and Eve.**—'And God formed man 'of the dust of the ground, and breathed into his nostrils the

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18. Describe the work of the Creation. 19. Specify the work of each day. 20. In whose likeness and image was man made? How is it that a plurality of persons is said to have been engaged in the Creation of the world. 21. What blessing did God pronounce on man immediately after his creation? What was their Food? 22. What did God do on the seventh day? 23. Of what was man made?

'breath of life, and man became a living soul. And God 'planted a Garden eastward in Eden;' which had two important trees in the midst; the '*Tree of the Knowledge of Good and Evil*,' and the '*Tree of Life*;' and this Garden was watered by four rivers.

24. *Adam* was placed 'in the Garden of Eden to dress it, and keep it;' and was allowed the free use of every thing around him, with the exception of one tree, '*the Tree of Knowledge of Good and Evil*'—of the fruit of which, if he should eat, he should surely die. *Gen.* ii. 7—17.

25. *Adam* now gave names to all living creatures: but being without a suitable companion, and as it was not fit that he should be alone, 'God 'caused a deep sleep to fall upon *Adam*,' and then took from him a rib, and 'closed up the flesh instead 'thereof,' and formed it into a Woman, whom He presented to him as his wife, or helpmate. 'Adam 'called his wife's name *Eve*, because she was the 'mother of all living.' *Gen.* iii. 20.

26. **Sabbath, and Marriage.**—In the time of the innocence of our first parents were instituted, as we have seen, the *Sabbath*, and *Marriage*: the former was necessary for man to bring continually to his mind his relation to God: and is a 'type of the 'rest we shall have when we have done our work 'faithfully.' And *Marriage* having been thus instituted, is considered a religious contract. *Matt.* xix. 6; *Eph.* v. 31, 32.

27. **The Fall.**—The happiness of *Adam* and *Eve* was soon interrupted by the subtlety of Satan, who, under the disguise of a *Serpent*, tempted EVE to eat of the forbidden fruit; telling her that by so

24. Where was Adam placed? What was his employment? and what privileges were allowed him? 25. How did God provide man with a suitable companion? 26. What two ordinances were instituted by God in the time of man's innocence? 27. How was the happiness of Adam and Eve interrupted?

doing they would become as gods, and not die; EVE yielded, and prevailed also upon her husband to transgress. Immediately shame overwhelmed them both; and they in vain endeavoured to hide themselves from the all-seeing God. Sin and misery then entered into the world, (*Gen.* iii. 1—8.); and pain, sickness, want, and death.

28. **The Curse.**—In punishment God said to the Serpent:—'Because thou hast done this, thou art cursed 'above all cattle, and above every beast of the field; upon 'thy belly shalt thou go, and dust shalt thou eat all the 'days of thy life.'—*Gen.* iii. 14.

29. God said unto the Woman,—'I will greatly 'multiply thy sorrow and thy conception; in sorrow thou 'shalt bring forth children; and thy desire shall be to thy 'husband, and he shall rule over thee.'—*Gen.* iii. 16.

30. God said to Adam:—'Cursed is the ground 'for thy sake, in sorrow shalt thou eat of it all the days 'of thy life. Thorns also and thistles shall it bring forth 'to thee, and thou shalt eat of the herb of the field. In 'the sweat of thy face shalt thou eat bread till thou 'return unto the ground.'—*Gen.* iii. 17—19.

31. **Expelled.**—God now sent Adam and Eve forth from Paradise 'lest he put forth his hand, and take 'also of the *Tree of Life*, and eat, and live for ever; and the 'Almighty placed at the east of the Garden of Eden *Cheru-* '*bims* and a flaming sword, to keep the way of the Tree of 'Life.'—*Gen.* iii. 22—24.

32. **Clothed.**—After they were expelled from Paradise, 'Unto Adam, and to his wife did the Lord 'God make coats of skins, and clothed them.' They were doubtlessly the skins of the beasts that were slain and offered up in sacrifice before the Cherubim.

33. The **Promise.**—But in His abundant mercy, the Almighty gave intimation of the future redemption of mankind by proclaiming also to the Serpent:—'*I will put enmity between thee and the woman, and*

28. What punishment did God denounce upon the Serpent? 29. Upon the Woman? 30. Upon Adam? 31. Why did God send Adam and Eve from Paradise? 32. How were our first parents clothed after the fall? 33. What intimation did God give of the future redemption of mankind?

'between thy seed and her seed: it shall bruise thy head, and 'thou shalt bruise his heel.'—Gen. iii. 15.

34. **The Prophecy.**—The *first prophecy* mentioned in Scripture was this momentous *Promise of a Redeemer:* 'that the Seed of the Woman should bruise the Serpent's head.'—How it has been fulfilled, we read in *Gal.* iv. 4. 'When the fulness of 'time was come, God sent forth His Son, made of a 'woman.'

35. By the '*Seed of the Woman,*' is meant the Lord Jesus Christ, the Son of God, born of a Virgin: and by '*bruising the Serpent's head,*' is implied, that Christ would destroy the works and power of the Devil, and thereby save mankind from sin, and death.

36. **Type.**—ADAM was a type of CHRIST; for by the *first* Adam sin came into the world, and by the *second* Adam came righteousness.—*Rom.* v. 14; 1 *Cor.* xv. 21, 22. 45—47.

37. **Eden.**—The Garden of Eden is generally believed to have been in Armenia, near the sources of the Tigris, and the Euphrates, rivers. It was watered by the four rivers, the Tigris, Euphrates, the Pison, and the Gihon. These are by some considered to be branches of one great stream. But the whole earth was watered by a *mist;* for there was probably no rain before the Flood.

38. After the Fall only three of the descendants of ADAM and EVE are mentioned in Scripture; *viz. Cain,* 'a tiller of the ground;' *Abel,* 'a keeper of sheep;' and *Seth.*

39. **Cain,** the eldest, was the first to introduce death into the world by murdering his brother **Abel.**

34. Is this the first prophecy mentioned in Scripture? How is it fulfilled? 35. How is it to be explained? 36. How is Adam a type of Christ? 37. Where was the Garden of Eden? How is it probable the earth was watered before the flood? 38. Who were the children of Adam? 39. What can you say of Cain? and of the death of Abel?

It appears that they had both brought offerings unto the Lord; CAIN of the fruits of the ground, and ABEL of the firstlings of his flock: Abel's offering was accompanied by faith and sacrifice, and therefore was accepted by God. This provoked the jealous anger of *Cain*, who 'rose up against *Abel* his brother, and slew him.'—*Gen.* iv. 8.

40. The Almighty in wrath then denounced a curse upon *Cain* saying :—'When thou tillest the ground, it shall 'not henceforth yield unto thee her strength; a fugitive 'and a vagabond shalt thou be in the earth.' To prevent however his meeting with an untimely end, the Lord set a mark upon *Cain*, lest any finding him should kill him. *Gen.* iv. 12.

41. **Cain's posterity.**—*Cain* having married, retired to the land of Nod, and had many descendants, who were famous for their inventions in the arts, and for their manufactures: the name of his son *Enoch* gave name to the first city that was built. *Lamech* was the first to transgress the divine institution of matrimony by taking two wives, *Adah* and *Zillah:* by Adah he had *Jabal*, and *Jubal;* and by Zillah *Tubal-Cain;* and a daughter *Naamah*. *Jabal* was celebrated for tent-making, and grazing flocks (*Gen.* iv. 20.). *Jubal* was the inventor of musical instruments (*ib.* 22.) *Tubal-Cain* discovered the art of melting metals, and making instruments of brass and iron. But these all neglected the worship of God, indulged in every sin, and the earth was filled with violence.

42. **Seth,** and his descendants, abode near Eden, and for many generations preserved the knowledge of the true God: they were distinguished as the '*Sons of God*,' in contra-distinction to the

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40. What was the curse on Cain? 41. Who were his children? who was celebrated for tent-making? grazing? who invented musical instruments? Who discovered the art of melting and working metals? 42. Why do the Scriptures speak only of the descendants of Seth?

posterity of CAIN, who were called the wicked '*Sons of men.*' Placing the posterity of Cain aside, the Scriptures proceed solely with the history of the descendants of *Seth*, as being the chosen instruments for maintaining the knowledge of God, and eventually giving birth to the promised Messiah.

43. **Seth's posterity.**—Of the posterity of *Seth*, only eight names occur in Scripture; *viz.*:—Enos, Cainan, Mahalaleel, Jared, *Enoch*, *Methuselah*, *Lamech*, and *Noah*; of these, the most important are the last four. Enoch, and Lamech were like names with two of the posterity of Cain.

44. **Enoch,** the son of Jared, was a man who so walked with God, and pleased Him, that when 365 years of age he was taken up to heaven without dying. B. C. 3017. Thus proving a future state, and the *immortality of the soul.* ENOCH left many children; among whom was *Methuselah.*

45. **Methuselah,** the son of Enoch, is noted for his great age, attaining to 969 years, which is the oldest age recorded. **Lamech,** his son, was the father of Noah; and he predicted the blessing that was about to come on the earth in the days of his son: he died, aged 777 years.

46. **Noah,** was the tenth patriarch before the flood, and was born when his father Lamech was in his 182nd year, B. C. 2984. A. M. 1056.

47. It was now that 'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.....The earth also was corrupt before God, and the earth was filled with violence.' To prove the *certain punishment of sin*, and maintain the *justice*

43. Who descended from Seth? 44. What is said of Enoch in the Old Testament? Who was his father? What was his end, and his age? 45. For what is Methuselah noted? and Lamech? 46. When was Noah born? Of whom was Noah the son? From which of Adam's sons was Noah descended? 47. Give some account of the then condition of mankind?

of God, the Almighty determined to destroy man, and all created beings upon the earth. But 'NOAH 'was a just man, perfect in his generation, and 'walked with God.' The Almighty therefore commanded him to build an *Ark* to save himself and family from the coming *Deluge.—Gen.* vi.

48. The **Ark** was of gopher wood, pitched within and without; about 550 *ft.* long; 90 *ft.* wide; 50 *ft.* high, and had three floors or stories.

49. Noah was 120 years in building the *Ark*, during which he continued to preach to mankind 'repentance,' in the hope of their averting the Divine judgment; but it was in vain. At last by the command of God, and with but 7 *days* notice, NOAH entered the Ark with his wife, and his three sons, *Shem*, *Ham*, and *Japheth*, with their wives; and likewise two, male and female, of every species of Animals; but of *clean* animals 'by sevens;' and the Lord shut him in. The *clean* animals were those fitted for sacrifice, and for food.

50. The **Deluge.**—It rained incessantly for *forty days* and *forty nights*, till the waters had risen above the highest mountains; and every living substance was destroyed, excepting *Noah*, and those with him in the Ark. NOAH was now 600 years old.

51. After 'the waters had prevailed upon the earth 150 days,' they began to abate (*Gen.* vii.); and the Ark rested on *Mount Ararat*, in Armenia, between the Black and Caspian seas, near the original *Paradise;* (*Gen.* viii. 4.) here it remained almost three months before the tops of the mountains appeared: after 40 days more a *raven* and a *dove* were sent forth; the former was not seen again; but the *dove* finding no resting-place, came back: after the lapse of a week, the *dove* was despatched

48. What were the dimensions of the ark? 49. How long was Noah building the ark? What did he during this period? Who, and what were saved with him in the ark? Who were Noah's three sons? 50. How long did it rain? 51. How long did the waters continue on the earth? On what mountain did the ark rest? In what part of the globe is Ararat situated?

again, and returned with an olive leaf it had plucked; after another week, the *dove* was once more sent forth, but never returned.

52. *Noah*, and all with him, at the command of God, now left the Ark, having been in it about *one year and seventeen days;* and immediately he offered up a sacrifice unto the Lord for their deliverance.

53. After this proof of *faith*, God promised,—'I will 'not again curse the ground any more for man's sake..... 'While the earth remaineth, seed time and harvest, and cold 'and heat, and summer and winter, and day and night, shall 'not cease.' God also blessed Noah, and his sons, saying— 'Be fruitful and multiply, and replenish the earth: and the 'fear of you shall be upon every living creature:.....every 'moving thing that liveth shall be *meat* to you; but the 'flesh with the blood thereof, which is the life thereof, shall 'ye not eat.'—*Gen.* ix. 1—7.

54. God then gave a command for the prevention of **murder;** saying:—'Whoso sheddeth man's blood, 'by man shall his blood be shed; for in the image 'of God made He man.'

55. God having promised that He would bring no more a Deluge over the earth, He gave in token thereof to NOAH the sign of the **Rainbow.** 'Neither shall there any more be a flood to destroy the 'earth.....and I do set my *bow* in the cloud, and it shall be 'for a token of a covenant between me and the earth.' (*Gen.* ix.) The *Deluge* occurred B. C. 2348.

56. *Noah* was a husbandman, and the first who planted a vineyard, invented wine presses, and made **wine;** He once happened to drink so freely as to become intoxicated: his son *Ham*, the father of Canaan, treated him with indignity; but *Shem* and *Ja-*

52. How long were they in the ark? 53. What blessing and promise, did God make to Noah after the flood? When was man permitted to eat flesh, and with what restriction? 54. When, and what was the first command given for the prevention of murder? 55. By what token was God's promise confirmed? What is the date of the Deluge? 56. Of what was Noah the first planter, and inventor? How was Noah treated by his sons when intoxicated?

pheth moved with filial regard protected their father from their brother's mockery.

57. **Noah's prophecy.**—When Noah awoke to consciousness, in punishment of Ham he pronounced the doom of slavery upon Canaan and his posterity; but his two other sons he blessed.

Of *Canaan* he said, 'Cursed be Canaan, a servant of 'servants shall he be unto his brethren. *Gen.* ix. 25.

Of *Shem*, 'Blessed be the Lord God of Shem; and Canaan 'shall be his servant.'—26.

Of *Japheth*, 'God shall enlarge Japheth, and he shall 'dwell in the tents of Shem; and Canaan shall be his ser-'vant.'—27.

58. **The fulfilment.** — *Ham's* posterity, the Egyptians, were afflicted with various plagues, and the land of *Canaan* eight hundred years afterwards was delivered by God into the hands of the Israelites under Joshua; and their present condition in Africa we know.

Japheth possessed all the isles, and countries westward; his descendants, the Greeks, and Romans, subdued Asia and Africa, which were originally the dwelling places of Shem, and of Canaan.

From *Shem* sprung the *Messiah*; and the worship of the true God was preserved among his posterity, the Jews.

59. **Noah** lived 350 years after the Deluge; and died at the age of 950, and nothing further of his history is recorded in Scripture. Noah's ARK is a **type** or *figure* of our salvation by Jesus Christ. Christ is our only Ark, the only means of our Salvation; and if we can but enter in, we shall be safe; like Noah also, Christ was a 'preacher of righteousness.'

60. **Confusion of Tongues.** — NOAH left only three sons, *Shem*, *Ham*, and *Japheth*, with

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57. Quote the prophecy Noah uttered respecting the fortunes of his sons. What was the curse upon Canaan? 58. Shew the fulfilment; and say from which of Noah's sons came Christ? and the Jews? 59. How long did Noah live? Of what is Noah's Ark a type or figure? 60. Who

their wives; and they and their children were all of one speech.' They removed from Armenia to the land of Shinar, near the Euphrates, with the view of *separating* as God had designed; but instead of this, under the influence of *Nimrod*, the son of Cush, and grandson of *Ham*, they built the tower of Babel, 'whose top might reach to heaven,' so that they should not be scattered. It may have been also for purposes of idolatry, or that they might not be drowned again. *Gen.* xi.

61. But God confounded the language of those who were engaged in it: and 'scattered them abroad from 'thence upon the face of all the earth; therefore is the 'name of it called *Babel*.' The word **Babel** means *confusion*; this 'Confusion of Tongues' happened 2234. B. C. Near *Babel* arose afterwards the city of *Babylon*.

62. **Japheth**, the eldest son of Noah, and his posterity, inhabited *Europe*, the north of *Asia*, *Asia Minor*, and *America*; **Shem**, central *Asia*; **Ham**, the youngest, *Africa*, and certain parts of *Asia*.

63. From *Shem* sprang **Heber** or Eber, whence came the name of *Hebrews*. From Heber came PELEG, and JOKTAN the father of *Jobab*, the JOB of Scripture.

64. Fifth in descent from Heber, and ninth from *Shem*, came **Terah** the father of *Nahor*, *Haran*, and **Abram**: they dwelt in *Ur* of Chaldæa the birthplace of Abram, who was born two years after the death of *Noah*, in 1996. B. C., HARAN died at Ur, and left one son *Lot*, and two daughters, *Milcah*, the wife of Nahor, and *Sarai*, the wife of Abram.

65. **Call of Abram.**—*Ur* of Chaldæa was the country whence *Abram* was called by God:—'The

were the sons of Noah? why did they not separate? 61. What happened at the building of the Tower of Babel? 62. What countries were occupied by the sons of Noah? 63. Who were the descendants of Shem? 64. Who sprung from Heber? when and where was Abram born? Who were the descendants of Haran? 65. How was Abram called? when? What did God promise to Abram?

'Lord said unto Abram, get thee out of thy country, and 'from thy kindred, and from thy father's house, unto a land 'that I will show thee,.....and in thee shall all the families 'of the earth be blessed.'—*Gen.* xii. 1—4. This departure happened 1291. B. C.

66. *Abram*, at the age of 75, departed by Divine direction into the land of Canaan, with *Sarai* his wife, *Lot* his nephew, and all their substance. From Ur they went first to Haran (Charran), where TERAH, Abram's father, died; thence towards Bethel, where God renewed His promises, adding;—unto 'thy seed will I give this land.' In his journeyings he maintained the public worship of the one true God: at length a famine compelled him to retire with his family into Egypt.

67. **Abram, and Lot.**—At the command of Pharaoh, the Egyptian king, they eventually returned again to Canaan, having acquired a considerable increase of their substance; but the servants of Abram, and Lot, quarrelling among themselves for the most eligible pasturage, the two patriarchs thought it best to separate. LOT journeyed to the east, and dwelt in *Sodom;* ABRAM remained in Canaan, and lived at *Mamre* near Hebron, B. C. 1920.; when God renewed His promises.

68. **Lot rescued.**—About 8 years after this separation, Lot and his family, with the inhabitants of Sodom, and the other cities in the plain, were carried away captive in an attack made by the confederate kings, headed by *Chedorlaomer* king of Elam. ABRAM, hearing of the disaster, immediately armed his servants, 318 in number, and went in pursuit; he rescued *Lot*, and the other captives; and regained possession of their plunder.

66. Whither did Abram go? and by whom was he accompanied? What was Abram's relationship to Lot? 67. What happened to Abram, and Lot, on their return from Egypt? 68. What calamity befel Lot when at Sodom? and what did Abram on this occasion?

69. **Melchizedek.**—As *Abram* was returning, he was met by *Melchizedek* king of Salem (Jerusalem), the priest of the Most High God, who brought him bread and wine, and for his noble conduct pronounced a blessing upon him. ABRAM, being desirous of acknowledging *Melchizedek* as priest of the Lord, and paying him due honour, "*gave him tithes of all,*" i. e. a tenth part of the spoils. *Gen.* xiv. 18—20.

70. Who this *Melchizedek* was is not known; all that Scripture tell us is, that he was king of Salem, and priest of the Most High God, and that he lived at the same time with Abram. Nothing is said of his father, or mother, or of his ancestors, or of his birth, or death.

71. **Type.** — St Paul declared Melchizedek to be a *type* or *figure* of Jesus Christ, our Saviour, who is a 'priest for ever according to the order of Melchizedek;' and not according to the order of Aaron, whose origin, consecration, life, and death are known. *Heb.* v. 6; vi. 20; vii. 17—21.

72. **The Affliction.**—ABRAM being still childless, looked on his steward, *Eliezer* of Damascus, as his heir, yet God promised to *Abram* a numerous posterity; 'as the stars, so shall thy seed be.' Shortly after, when *Abram* was in a deep sleep, God, to try his faith, foretold the affliction of his posterity 400 years, and their subsequent possession of the Promised Land. *Gen.* xv. 5. 13, 14.

73. This *affliction* was partly in Canaan, and partly in Egypt, neighbouring countries, and both inhabited by the descendants of Ham. It began

69. Who met Abram on his return, and blessed him? What honour did Abram pay Melchizedek? Where is the first mention of tithes in Scripture? 70. What account is given us of Melchizedek? and with whom was he contemporary? 71. How does St Paul consider him a figure of Jesus Christ? 72. What posterity was promised to Abram; and what affliction was foretold to his posterity? 73. Where was this affliction?

with the *birth of Isaac*, and ended at the deliverance from *Egyptian bondage*. *Exod.* xii. 40. *Gal.* iii. 17.

74. **Ishmael born.**—*Abram*, still having no children, he took, according to a Chaldean custom, *Hagar*, the handmaid of *Sarai*, and had a son called *Ishmael*; *Abram* was then 86 years old, 1910. B. C. 2094. A. M. *Gen.* xvi.

75. **Promises renewed.**—A few years after, when Abram was 99 years of age, and *Ishmael* 13 years, God renewed His *promises* to Abram; viz.:

1. That he should have a *son by Sarai* his wife.
2. That his offspring should be *numerous as the stars*, and *possess the land* of Canaan.
3. That in his seed should *all the nations of the earth be blessed.*—*Gen.* xvii.

76. These were **fulfilled,** (1) in the birth of ISAAC. *Gen.* xxi. 2.—(2) in the possession of Canaan by the Israelites under Joshua, David, and Solomon; and in his having a numerous seed, *literally*, in the number of Israelites, Ishmaelites, and Edomites; but *spiritually*, in the believers of all nations, (*Acts* iii. 25. *Rom.* iv. 12—17).—(3) in the birth of the MESSIAH. *Matt.* i. 1.

77. *Abram* while believing in the child of promise, and that 'in him and in his seed all the families 'of the earth should be blessed,' looked also to the coming of the Messiah, (*John* viii. 56. *Gal.* iii. 8. 16.); and this *faith* 'was imputed to him for righteousness,' (*Rom.* iv. 22.). Hence he was called the '*Father of the faithful*,' (*Gal.* iii. 7.), and the '*Friend of God*.'—*James*, ii. 23.

78. **Circumcision.**—God next instituted the rite of *circumcision*, as a sign of the covenant between Himself, and the seed of Abram. He commanded

74. Who was Abram's first son? of whom was he born? and how old was Abram at the birth of Ishmael? 75. What were the three principal promises which God made to Abram? and when were they renewed? 76. How was each fulfilled? 77. Did Abraham believe in Jesus Christ? What peculiar appellations did Abraham receive? 78. What sign of a covenant did God institute between Himself and Abram?

that on the *eighth day* every male-child should be circumcised; and to this day, all Jews observe this rite.

79. **Names changed.**—At this time also, on God renewing His promise with him of a numerous posterity, *Abram's* name was changed to *Abraham:* the former of which means a "high father;" and the latter, *Abraham*, "a father of a great multitude." His wife's name, *Sarai*, 'my princess,' was also changed to *Sarah* 'the princess.' *Gen.* xvii. 5. 15.

80. **Divine Visit.**—Shortly after, ABRAHAM had a remarkable visitation: *three Angels* in human form came to him as he sat at the door of his tent; and after he had entertained them, one assumed the Divine character, and renewed to Abraham and Sarah the *promise of a son:* but at this prediction *Sarah* could not forbear *laughing:* the other two Angels now went on to Sodom, while this one remained, and informed Abraham of his design to destroy Sodom on account of its wickedness. The patriarch pleaded for the city; and had there been found *fifty*, nay, but *ten* righteous men in it, it would have been saved. *Gen.* xviii.

81. **Sodom and Gomorrah.**—LOT had returned to *Sodom*, but the great iniquity of that city, and of *Gomorrah*, now brought down fire from heaven, which destroyed them. B. C. 1897. LOT with his family, however, escaped the destruction: for the two Angels sent by the Almighty, led *Lot*, his wife, and two daughters, out of the city; Lot's sons-in-law refused to leave, and even his wife could not refrain from looking back on the burning cities with regret at quitting them, whence she was struck dead, and turned into a pillar of salt. *Gen.* xix. 26. LOT retired with his two daughters to a cave near *Zoar*, and soon after had two sons, *Moab* and *Ben-Ammi*, who became the fathers of the Moabites, and the Ammonites, great enemies of God's people.

79. When were Abram's and Sarai's names changed? Explain their meaning. 80. What three persons visited Abraham? what was threatened? 81. What was the fate of Sodom? and of Lot's family? Who were the Moabites, and Ammonites?

82. **The Dead Sea.**—*Sodom*, and *Gomorrah*, *Admah*, and *Zeboim*, the four cities, destroyed by fire from heaven (1897. B. C. 2107. A. M.) stood in the Plain of Siddim, which was a pleasant and fertile country, but full of bitumenous 'slime pits' (*Gen.* xiv. 10.), so that it readily caught fire; and when consumed, the land was depressed, and became a receptacle for the waters overflowing the Jordan, and formed, what is now called, the '*Dead Sea*.' From its mixture with the sulphur and bitumen of the soil it acquired the name of the '*Lacus Asphaltites*.'

83. **At Gerar.**—Soon after the destruction of Sodom, ABRAHAM removed six miles southward to Gerar. *Abimelech*, king of Gerar, made a covenant with him at Beersheba, and permitted him to pasture his flocks, and 'to dig a well.'

84. **Isaac born.**—At the appointed time, when ABRAHAM was 100 years old, *Sarah* gave birth to a son, called *Isaac*, the child of promise. 1896. B. C. 2108. A. M. He was so named because when the Angel promised *Sarah* she should become a mother in her old age, she privately *laughed* at the prediction; whence ISAAC, (*laughter, joy*). *Gen.* xviii. 13. xxi. 6. As *Isaac* grew up, he became exposed to the mockery of Ishmael; till the latter, with his mother Hagar were at the command of God expelled from the house of Abraham.

85. **Hagar** was an Egyptian servant of Sarah's; but when her mistress became 'despised in her eyes,' she incurred such severe treatment, that she fled into the wilderness. Here an angel of the Lord found her, and commanded her to return, adding this promise:—'I will multiply

82. When did the destruction of Sodom, and Gomorrah take place? what occupies the sites of those cities at the present day? 83. Whither did Abraham next proceed? 84. When was Isaac born? who was the child of promise? and why were Hagar, and Ishmael cast out? 85. What became of Hagar, and Ishmael. What did God

'thy seed exceedingly, that it shall not be numbered for 'multitude.—Behold thou shalt bear a son, and shalt call 'his name ISHMAEL (*heard of God*); because the Lord '*hath heard* thy affliction: and he will be a wild man, his 'hand will be against every man and every man's hand 'against him,' *Gen.* xvi. 10—12. *Hagar* obeyed, and soon after begat ISHMAEL unto Abraham. 1910. B. C.

86. **Hagar expelled.**—On the birth of Isaac however, Abraham expelled *Hagar*, and her son *Ishmael* from the house; and they wandered into the wilderness of Beer-sheba. (*Gen.* xxi.) They were reduced to the greatest distress, when a voice from heaven cried out—'Fear not! 'for God hath heard the voice of the lad;' and the means of support were pointed out to them.

87. **Ishmael** became a great archer, and dwelt in the wilderness of Paran, (*Gen.* xxi. 21.). He married, and had twelve sons, (*Gen.* xxv. 16.), the progenitors of the twelve tribes of Arabians still existing. His posterity are usually mentioned under the name of *Arabians*, or *Ishmaelites;* so that *Ishmael* is the great progenitor of the Mahomedan dynasties. *Ishmael* died in the presence of all his brethren, aged about 137 years. (*Gen.* xxv. 18.).

88. **Isaac Offered.**—When Isaac grew up to 25 years of age, God made a severe trial of Abraham's faith, and obedience. He commanded him to take his son Isaac, and offer him for a burnt offering on *Mount Moriah*. *Gen.* xxii. 2.

89. *Mount* **Moriah** is the same as that whereon stood the threshing-floor of *Araunah*, in the time of David; also that on which the Temple of Solomon was afterwards built; and it is included in the same range as the mount on which CHRIST was crucified.

90. *Abraham*, in opposition to his parental feelings, as well as apparent interest, did as God commanded: he set out on his journey with his son Isaac, two servants, and the wood for the burnt-offering.

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foretel to Hagar respecting Ishmael? 86. What remarkable deliverance was vouchsafed unto them? 87. Who are Ishmael's posterity? 88. What trial did God make of Abraham's faith and obedience? 89. In what place was Abraham commanded to slay his son? 90. Relate the circumstance.

After three days he reached the Mount, and ascended with his son, and the wood, leaving the servants at the foot of the hill. While proceeding, Isaac said—'My father, behold the fire, and the wood, but where 'is the lamb for a burnt-offering?' *Gen.* xxii. 7. Abraham, under a prophetic impulse, replied—'My son, '*God will provide* himself a lamb for a burnt-'offering.' *Gen.* xxii. 8.

91. On arriving at the appointed spot Abraham built an altar, placed the wood in order, bound his son *Isaac*, and laid him on the wood on the altar; and while in the act of slaying him, an Angel stayed his hand, and pointed to a *ram* caught in a thicket, which was offered and accepted as a substitute for Isaac. This act of faith brought a repetition of God's promises to the patriarch; and they returned all to Beersheba. 1871. B. C. 2133. A. M.

92. This transaction is considered *typical* of the sacrifice of Christ. The birth of *Isaac* was miraculous, as was that of *Christ*: he disputed not his father's will though it cost him his life. *Isaac* and *Jesus* were both obedient unto death. *Isaac* carried the wood on which he was to be sacrificed; Christ carried the Cross on which He was to be sacrificed: they both proceeded to the same place, Mount Moriah. *Isaac* laid down his life of himself, and so did Christ. The *lamb* too that Abraham said 'God would provide,' directs our thoughts to the '*Lamb of God*;' and the *ram* that was substituted, points to the temple sacrifices of animals, types of Christ's atonement.

93. **Type.**—The word *typical*, or *type*, means literally a resemblance; but in a Scripture sense, a *Type* may be defined to be a symbol of something future, and distant; or an example prepared, and evidently *designed by God* to prefigure that future thing: the thing so prefigured is called the *antitype*.

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91. What prevented the sacrifice? What is the date of these transactions? 92. In what particular may Isaac be regarded as a type of Christ? 93. What is the meaning of a type? Of an Antitype?

94. **Machpelah.**—In commemoration of that event Abraham called the place JEHOVAH-JIREH, (*the Lord will provide*). SARAH lived to the age of 127 years, and died at Mamre, 1859. B. C., on which occasion ABRAHAM purchased of *Ephron* the Hittite, of the tribe of Heth, the cave of *Machpelah*, as a burying place, 'for 400 shekels of silver, *current* '*money* with the merchant.' *Gen.* xxiii. 6.

95. **Isaac marries.**—Soon after this, ISAAC, when 40 years old, having been prohibited by his father from marrying a Canaanitish woman who might not worship the one true and living God, married *Rebekah*, daughter of Bethuel the son of *Nahor*, Abraham's brother, 1858. B. C. 2146. A. M. which was effected through the instrumentality of *Eliezer*, Abraham's steward.

96. **Keturah.**—After the the death of *Sarah*, ABRAHAM, now 140 years old, married *Keturah*. He had several children by her (*Gen.* xxv. 1.), among whom was *Midian*, father of the *Midianites*. At length the patriarch *Abraham*, distinguished for his *faith* in the promises of God, *died*, aged 175 years, 1818. B. C.; and was buried in the cave of Machpelah.

97. **Esau, and Jacob.**—From ISAAC'S marriage with *Rebekah*, sprung twenty years after two sons, *Esau* and *Jacob*, who were *twins*, 1836. B. C. 2168. A. M. *Esau* 'was a cunning hunter,' and the favourite of his father; *Jacob* was a shepherd, 'a 'plain man dwelling in tents,' and was the favourite of his mother. *Gen.* xxv. 25, 26.

94. At what age, and when did Sarah die? what burying-place did Abraham provide? 95. Whom did Isaac marry? when? 96. Whom did Abraham marry after the death of Sarah? when did he die? What was the distinguishing feature of his character. 97. What children had Isaac by Rebekah?

98. **Esau** was the first-born, and when 40 years old (1796. B. C.) he married two Canaanitish women named *Judith*, and *Adah*, much to the grief of his parents; but eventually, in B. C. 1760. he wedded *Mahalath* the daughter of Ishmael. Being the eldest of the family he was considered both *king* and *priest*, a governor by God's appointment, as well as by birth-right. This high and sacred distinction, however, ESAU held in mean estimation; for, returning from hunting faint with hunger, he sold his *birth-right* to his brother Jacob for a mess of red pottage made of lentiles. *Gen.* xxv. 29—34.

99. **Promises.**—Soon after, a famine in Canaan compelled ISAAC to retire from Mamre to Gerar, where he made a covenant with Abimelech, and reopened the wells dug by Abraham. God now blessed Isaac, and renewed to him the promises made to his father Abraham, and he took up his abode at Beersheba. *Gen.* xxvi.

100. **Jacob's deception.**—When *Isaac* grew old, *Rebekah*, impelled by the word of God spoken to her during her conception, saying, 'the elder, (of her offspring) shall serve the younger;' and too impatient to wait for the working of God's providence,—by artifice procured for *Jacob* to the detriment of *Esau*, the blessing of his father. When ISAAC desired *Esau* to fetch him venison, and come to receive his blessing before he died, *Rebekah* induced *Jacob* to fetch two kids, which she hastily dressed, and urged him to assume his brother's raiment, and to 'put the skins of the kids of the goats upon his 'hands, and upon the smooth of his neck,' in order to deceive his father; for Esau was a *hairy* man, and Jacob a *smooth* man. She then sent him in to the

98. Who was Isaac's first-born? What is the first-born of the family considered; and how did Esau esteem this distinction? 99. What occurred at Gerar? 100. How, and why, did Rebekah obtain Isaac's blessing for Jacob? What deception was practised by Jacob?

aged ISAAC with the 'savoury meat and the bread.' By many falsehoods, *Jacob* ultimately succeeded in deceiving his father, and obtained the patriarchal blessing of plenty, dominion, and pre-eminence. *Gen.* xxvii. 1759. B. C.

101. **Jacob's flight.**—*Esau* on his return discovering the conduct of Jacob, with tears entreated the blessing of his father; the aged patriarch distressed at the lamentations of his first-born, acceded to his wishes, yet he could not but confirm the benediction given to Jacob, and he therefore bestowed on *Esau* an inferior blessing. *Esau* then retired in anger, and resolved at the first opportunity to take his brother's life. *Rebekah* hearing of this threat prevailed on ISAAC to send *Jacob* to her brother, *Laban*, in Padan-aram in Mesopotamia, 400 miles off, under the pretext of seeking a wife among her own family rather than in the family of Canaan.

102. **Jacob's Ladder.**—On his journey to Padan-Aram (or Haran) *Jacob*, when he arrived at Bethel, (Luz), 40 miles on the road, laid down to sleep with nothing but the stones for his pillow. He here had a vision of angels ascending and descending a *ladder* reaching from the earth to heaven, and at the top the Lord Jehovah standing; who proclaimed Himself the God of his fathers, and now established a covenant with Jacob, as He had done previously with Abraham, and Isaac; saying 'the 'land whereon thou liest to thee will I give it, and to 'thy seed. . .and in thee, and in thy seed shall all the 'families of the earth be blessed.' (*Gen.* xxviii. 13,14.)

103. **Bethel.**—JACOB awaking from his vision, struck with religious awe, and conscious of his utter dependence upon Divine providence, 'took the stone that he had put 'for his pillow, and set it up for a pillar, and poured oil upon 'it; and he called the name of the place BETH-EL' (*House of God*).

101. What resulted from Esau being deceived? whither was Jacob sent? What was the relationship of Laban? 102. What was Jacob's vision at Bethel on his way to Padan-aram? 103. How did he act when he awoke out of his sleep?

104. **Jacob's Vow.**—He also made a vow, saying, 'if God would be with me, and give me bread to eat, 'and raiment to put on, so that I come to my father's house 'in peace;' then, 'shall the Lord be my God; and this stone 'which I have set up for a pillar shall be God's House, and 'of all that thou shalt give me, I will surely give the *tenth* 'unto thee.' *ib.* 15—22.

105. **Laban's fraud:**—JACOB at the close of his journey met *Rachel* the daughter of his uncle *Laban*, tending her father's sheep at a well adjoining Haran; making his relationship known to her, he accompanied her home. After a short stay, *Jacob* becoming attached to *Rachel*, he proposed to her father *Laban* to serve him seven years on condition of his uncle giving him his cousin *Rachel* in marriage, at the expiration of that period. The terms were agreed to, but when the time arrived *Laban* deceived him; for covering the bride with a veil, he substituted his elder daughter *Leah* for Rachel.

106. **Marries Rachel.**—On the discovery of the fraud, *Laban* pleaded in excuse the custom of the country, and promised JACOB, if he would serve seven more years, that he should have his favourite *Rachel*. JACOB consented, and the contract was at length fulfilled, and the *beautiful Rachel* became his wife. The handmaid of RACHEL was *Bilhah*; LEAH'S handmaid was *Zilpah*.

107. **Jacob's Sons.**—JACOB remained in Padan-aram some time, during which, he had several children: he had *twelve* sons, who were called the *twelve patriarchs*, because they were the fathers of the twelve tribes of Israel: they were all born in Padan-aram with the exception of *Benjamin*; and were—

BY *Leah*:	BY *Rachel*:
1. Reuben. B. C. 1752.	11. Joseph. 1745.
2. Simeon. 1751.	12. Benjamin 1729.
3. Levi. 1750.	BY *Bilhah*:
4. Judah. 1749.	5. Dan. 1748.
9. Issachar. 1747.	7. Naphtali. 1747.
10. Zebulun. 1746.	BY *Zilpah*:
Dinah, a daughter.	6. Gad. 1748.
	8. Asher. 1747.

*** The order of their birth is noted by the figures.

104. What was his vow? 105. Whom did Jacob first marry? 106. How does he obtain Rachel? 107. How many sons had Jacob? Name them? Which was the eldest? Which were the children of Rachel?

108. **Jacob leaves Laban.** — When *Jacob* had been with his uncle 14 years, he contemplated returning to the home of his fathers. *Laban*, however, finding how God had prospered him during Jacob's sojourn, persuaded him to remain a few years longer, by promising him as a remuneration all the cattle bearing particular marks; such as the speckled and the ring-streaked. *Jacob* by his ingenuity became in 6 years possessed of immense flocks, (*Gen.* xxx. 43.): this incurred the jealousy of Laban and his sons, who charged him with dishonesty, and he therefore determined to make a hasty leave; a step to which he was also prompted by the Almighty. He accordingly seized an opportunity afforded by his uncle's absence at the sheep-shearing to quit Padan-aram privately with his family and possessions, after having been with his uncle 20 years. B. C. 1739.

109. **Laban pursues.**—*Laban* on his return hearing of Jacob's departure went in pursuit, and after 7 days overtook him at Mount Gilead. He charged Jacob with stealing his gods (*Teraphim*), but refrained from violence by a warning from the Almighty in a dream. *Jacob* indignantly denied the accusation, and after a fruitless search for the lost images, which it appeared afterwards *Rachel* had brought away with her, a covenant of friendship was made between *Jacob* and *Laban;* and a heap of stones set up as a memorial, which each swore not to pass over to do injury either to other. *Jacob* now offered up sacrifice, and *Laban* returned to Padan-aram, while Jacob proceeded towards Beersheba. (*Gen.* xxxi. 41.)

110. **Esau reconciled.**—During the absence of JACOB in Mesopotamia, *Esau* had established himself at Mount Seir, south-east of the Dead Sea; and *Jacob* in his journey home, having to pass through this country, recollected his conduct towards *Esau*, and dreaded his resentment; on arriving at Mahanaim, where the angels of God comforted him, he sent forward a messenger to *Esau* to solicit

108. How came Jacob to leave Laban? Relate the facts. 109. What did Laban? 110. Where had Esau established himself? When, and how did Jacob become reconciled to Esau? What were the fears entertained by him at this time?

his favour and friendship. The servant having brought word back, that Esau 'was coming to meet him, and 400 men with him,' *Jacob*, uncertain whether time had assuaged his brother's anger, became alarmed, and earnestly prayed for the protection of God; he then with the view of appeasing *Esau*, sent him valuable presents of many droves of cattle. For greater security he also despatched his family over the brook Jabbok; and arranged his company into two divisions, so that if one was attacked the other might escape.

111. **Jacob—Israel.** — Night came on, and '*Jacob* was now alone, and there wrestled a man '(an angel) with him until the breaking of the day;' *Jacob* refused to release him, saying 'I will not let thee go, except thou bless me:' *Jacob prevailed* with the angel, and was blessed; and he received the name of '*Israel*,' meaning 'a *prevailer* with God;' and from this name his posterity were called *Israelites;* and Jacob called the place *Penuel* (or *Peniel*), 'the face of God.' In the conflict, the sinew of Jacob's thigh was touched by the angel, and it shrank; the Israelites as a memorial of which to this day forbear to eat of that part in any animal. *Gen.* xxxii.

112. **Esau retires to Mount Seir.**—Inspired with confidence by this mysterious wrestling, *Jacob* beheld his brother advancing, and immediately went forward bowing himself seven times to the ground. *Esau* on seeing *Jacob*, ran to meet him, and affectionately embracing him, they became per-

111. How did Jacob acquire the name of Israel? How was his prayer answered? What is the meaning of the term Israel? What happened to him in this conflict? 112. How did the brothers meet? after their reconciliation whither did the brothers proceed? From whom were the Edomites descended; and where did they dwell? Where is Edom?

fectly reconciled. *Jacob* then insisted on *Esau* accepting presents from his hand: and after interchanging various good offices, they parted. ESAU returned to the neighbourhood of Mount Seir, south of Judæa and the Red Sea; a country now called *Edom*, and his descendants *Edomites*, from his other name of *Edom*. But of the time, and manner of his death nothing certain is known. JACOB with his family and household journeyed on to Succoth.

113. **Dinah.**—JACOB, after a stay of two years at Succoth, removed to *Shechem* where he purchased a small piece of land from Hamor the prince of the country, pitched his tent thereon, and built an altar. While here his daughter *Dinah* receiving insult from Shechem, the son of Hamor, *Simeon* and *Levi* her brothers treacherously took vengeance on the entire people. Shechem endeavoured to atone for his error by offering marriage to *Dinah*, but his suit was rejected, and he and his father fell among the slain. *Gen.* xxxiv.

114. JACOB was angry at this cruelty, which he remembered on his dying bed, when he pronounced a curse upon *Simeon*, and *Levi*, and added;—I 'will divide them in Jacob, and scatter them in 'Israel:' whence the *Simeonites*, and *Levites*, in the division of Canaan, had not distinct and equal portions allotted to them. *Gen.* xlix. 5—7.

115. **Jacob at Bethel.**—Soon after, JACOB having first collected the strange gods that were among his people, and hid them under an oak at Shechem, proceeded by the command of God to Bethel, where at a former period he had a vision of a Ladder. On his arrival, *Deborah*, the nurse of Rachel,

113. What occurred to Jacob's daughter Dinah at Shechem? what was the sin of Simeon and Levi? 114. How did Jacob reprove them for this cruelty? 115. Whither did he next proceed? What did he at Bethel?

[illegible] built an [illegible] His promises [illegible] remaining [illegible]

[illegible] went on [illegible] where [illegible] she [illegible] Jacob, [illegible] Rachel he [illegible] a pillar [illegible] xxxv. [illegible]

[illegible] for the [illegible] his [illegible] Reuben [illegible] (Gen. [illegible] was de- [illegible] and his [illegible]

[illegible] arriving at [illegible] father [illegible] lived, [illegible]

[illegible] —(Gen.

[illegible] way [illegible]

120. **Joseph** was the elder son of *Rachel*, (born B. C. 1745), and was so beloved and preferred by his father *Jacob* as to receive from him many especial favours, which were acknowledged by a return of the most filial regard and affection. *Joseph*, ever jealous for the honour of his father and his family, would occasionally tell *Jacob* of the misconduct of his brothers; this brought upon him their bitter hatred. *Jacob* also, as a token of his great regard, gave JOSEPH a *coat of many colours*, which increased the antipathy already excited.

121. **Joseph's dreams.**—*Joseph* also now dreamed two *Dreams* in which his condition was set forth as far superior to those of his brothers; that they hated him yet the more, and even determined to put him to death. His dreams were :—1st. 'Behold we were binding *sheaves* in the 'field, and, lo, my *sheaf* arose and also stood upright; and 'behold, your *sheaves* stood round about, and made obeisance 'to my *sheaf*.' (*Gen.* xxxviii. 7.)—2ndly. 'Behold I have 'dreamed a dream more; and behold the *sun*, and the *moon*, 'and the eleven *stars*, made obeisance to me.' (*ib.* 9.).

122. **Joseph sold**:—Shortly after *Joseph* was despatched by his father to Shechem to enquire after his brethren, who were tending his flocks in that neighbourhood; finding they had gone on to Dothan, he went thither. They however no sooner saw *Joseph* approaching than they conspired to kill him. *Reuben* interceded for his life, recommended that he should be put down into a dry well, intending to rescue him privately, and return him to Jacob: but a caravan of Midianite (Ishmaelite) merchants passing by at this moment on their way to Egypt, during Reuben's temporary absence, the ten brethren at the instance of *Judah* sold him for twenty pieces of silver, as a slave, being at the age of 17 years, 1728. B. C. *Reuben* hearing of this proceeding, rent his clothes with grief. The others however took Joseph's coat which they had stripped from him, and dipping it in the blood of a kid, cruelly showed it to their father as having found it in that state. *Jacob* imagining his favourite son had been devoured by wild beasts, mourned his death, and refused to be comforted.

123. **Joseph in Prison.**—On his arrival in Egypt,

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120. How did Joseph offend his brothers? 121. What were Joseph's dreams? 122. What befel Joseph? Who of his brothers interceded for his life? 123. What happened to him on reaching Egypt?

Joseph was bought by an officer of distinction under Pharaoh, named *Potiphar*, who 'made him overseer over his house;' and 'the Lord blessed the Egyptian's house for Joseph's sake,' and 'made all that he did to prosper:' eventually, however, having offended the wicked wife of Potiphar by his high sense of honour and integrity, he was falsely accused, and cast into prison. Here the Lord was still with *Joseph*, and the Keeper of the prison committed every thing to Joseph's hand.

124. **Joseph Interprets Dreams.**—While in prison Joseph interpreted the dreams of Pharaoh's *Butler*, and *Baker*, his fellow prisoners: prophesying freedom to the one, and punishment to the other. 1720. B. C.

125. **The Butler's Dream.**—The Dream of Pharaoh's *Butler* was :—'Behold a *vine* was before me; and 'in the vine were *three* branches: and it was as though it 'budded, and her blossoms shot forth; and the clusters 'thereof brought forth ripe grapes; and Pharaoh's cup 'was in my hand, and I took the *grapes*, and pressed them 'into Pharaoh's cup, and I gave the cup into Pharoah's 'hand.'—JOSEPH said, 'this is the interpretation of it:— 'The three branches are three days; yet within three days 'shall Pharaoh lift up thine head, and restore thee unto 'thy place; and thou shalt deliver Pharaoh's cup into his 'hand, after the former manner when thou wast his butler.' (*Gen.* xl. 9—13.).

126. **The Baker's Dream.**—The dream of Pharaoh's *Baker* was:—'Behold I had *three* white *baskets* 'on my head; and in the uppermost basket there was of all 'manner of bake-meats for Pharaoh: and the *birds did eat* 'them out of the basket upon my head.'—JOSEPH said, 'this 'is the interpretation thereof:—The three baskets are 'three days; yet within three days shall Pharaoh lift up 'thy head from off thee, and shall hang thee on a tree; 'and the birds shall eat thy flesh from off thee.' *Gen.* xl. 16—19.). These two dreams came to pass according to *Joseph's* interpretation.

127. **Pharaoh's dream.**—*Joseph* was next, at the

124. What dreams did Joseph interpret? 125. What was the dream of Pharaoh's butler, and Joseph's interpretation? 126. What was the dream of Pharaoh's baker? and Joseph's interpretation? 127. What were Pharaoh's dreams, and Joseph's interpretation?

recommendation of the chief Butler, brought before the king for the purpose of interpreting *Pharaoh's dreams*, 1715. B. C.; which the Egyptian magicians had failed to do. 'Pharoah dreamed, and behold, he stood by the river; and, behold, 'there came up out of the river *seven well favoured kine* and '*fat-fleshed*; and they fed in a meadow: and, behold, *seven other* '*kine* came up after them out of the river, ill favoured, and '*lean-fleshed*; and stood by the other kine upon the brink of 'the river. And the ill favoured, and lean-fleshed kine 'did eat up the seven well favoured, and fat kine. So PHA-'RAOH awoke—And he slept and dreamed the *second* time: 'and, behold, *seven ears of corn* came up upon one stalk, '*rank* and *good*: and, behold, *seven thin ears* and *blasted* 'with the east wind sprung up after them; and the seven 'thin ears devoured the seven rank and full ears.' (*Gen.* xli. 1—7; 17—24.). *Joseph's* interpretation was,—that the dream of Pharaoh is one: and that the seven good kine, and the seven good ears were *seven years of plenty*; and the seven thin and ill favoured kine that came up after them, and the seven empty ears blasted with the east wind, were to be *seven years of famine*.—'And the famine shall 'consume the land;—and the dream was doubled unto 'Pharaoh twice, because the thing was established by God, 'and God will shortly bring it to pass.' (*ib.* 25—32.).

128. **Joseph's advancement**:—From suggesting the proper course to be pursued with regard to the *Famine*, Pharaoh set Joseph over all the land of Egypt: put his own ring on Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him "Bow the Knee;" and Pharaoh called Joseph Zaphnath-paaneah; and gave him to wife *Asenath*, the daughter of Poti-pherah, priest of On. JOSEPH was now 30 years of age, and he applied himself to the storing of the granaries of the kingdom. During the seven years of plenty he had two sons, *Manasseh* and *Ephraim*.

129. **The Famine.** — In the time of the famine, which now followed, buyers of corn came from all parts; and among them ten of his brethren from Mamre in Canaan, 1706. B. C. These Joseph quickly recognized; and

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128. How came Joseph promoted over the land of Egypt? 129. What did Joseph's brethren during the Famine?

at first treated them roughly, and imprisoned them as spies; but after three days he desired them to depart, and bring their younger brother *Benjamin*, retaining Simeon as a pledge of their return; he also ordered their money to be put back in their sacks' mouths. On discovering this they became alarmed: *Reuben* now upbraided his brethren for their cruelty to their younger brother *Joseph;* adding, 'therefore is this distress come upon us.' When they reached home, and related the circumstances to their father *Jacob*, he refused to allow Benjamin to leave him. Persuaded however by *Reuben*, who offered his own children as a security, they soon returned accompanied by Benjamin.

130. **Joseph's Brethren.**—On arriving in Egypt, their alarm respecting the money in their sacks' mouths was quickly removed by the steward, and Simeon was restored to them. *Joseph* now ordered a repast for his new visitors, who to their surprise were arranged according to their ages, and a fivefold portion awarded to Benjamin. On their departure the next morning the money was again put into their sacks, and a silver cup of Joseph's was stealthily placed in Benjamin's sack; and before they had advanced far on their road home the steward came in pursuit of them, and charged them with robbery: notwithstanding the strongest protestations of innocence they were searched, and the cup found in Benjamin's possession. The brethren were now brought back to the Egyptian ruler, when *Judah*, stung with remorse for his past conduct with respect to the injured Joseph, gave an affecting history of that transaction and of their present circumstances, and in pity to their aged father supplicated of the ruler the release of Benjamin.

131. **Joseph reveals himself:**—*Joseph* could retrain no longer from disclosing himself to them: and having heartily forgiven them, he added, 'be not grieved 'nor angry with yourselves that ye sold me thither, for 'God did send me before you to preserve life:' he now directed them to go back, and fetch their father *Jacob*, and settle in the land of Egypt.

132. **Journey to Egypt.** — When the ten brethren returned to JACOB bearing the intelligence of *Joseph's* existence and exaltation, and bringing the invitation of

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130. What occasioned Joseph's brethren much distress? 131. Did Joseph at last forgive them? 132. When Jacob heard of Joseph's safety what did he resolve to do? where did they settle, and how many were there in family? What was the date of Jacob's departure into Egypt?

Pharaoh and his lost son, that he should come and dwell in Egypt, the aged patriarch could hardly believe the intelligence, and was only assured when he saw the wagons and provisions for the way; he then exclaimed '*Joseph* my 'son is yet alive, I will go and see him before I die.' He now set out for Egypt with his 64 sons, and grandsons; one grand-daughter, *Sarah;* and one daughter, *Dinah;* and settled in the land of *Rameses* (*Goshen*), where with Joseph and his two sons, his family amounted to 70 persons 1706. B. C. 2298. A. M. *Gen.* xlvi. 1—21.

133. **Egyptians reduced:** — The famine continued, but Joseph's prudent management preserved the country from starvation. After the people's money had been expended, he took in exchange for corn,—first, their cattle, and then their land; afterwards, the Egyptians were compelled to sell themselves unto the king, and become Pharaoh's *bondmen.* JOSEPH now established 'a law over the land of Egypt, which existed in the time of 'Moses, that Pharaoh should have the *fifth* part' of the produce of the land as a rent-charge, 'except the *land of the priests* only, which became not Pharaoh's;' and who were exempted from servitude. *Gen.* xli. 34. xlvii. 26.

134. **Jacob's death.** — After remaining in Egypt 17 years, during which the Israelites multiplied exceedingly, JACOB fell sick, and having called his sons around him, he blessed them one by one. He adopted also the two children of JOSEPH, named *Manasseh* and *Ephraim;* At length JACOB, after enjoining them all to bury him in the cave of Machpelah with his fathers, died, aged 147 years. 1689. B. C. 2315. A. M. *Joseph* directed his father's body to be embalmed after the manner of the Egyptians; and there was a general mourning for him in Egypt 70 days; after which, *Joseph* and his brethren, and the chief men of Egypt, carried him to the burying place of his fathers, Machpelah in Canaan. *Gen.* xlix. 30.

135. **Blessing of Jacob.**—The most important of the blessings of Jacob, which he bestowed

133. Under what circumstances and conditions did Joseph reduce the Egyptians to be Pharaoh's servants? who were exempt? What proportion of the produce of the land in Egypt was the King entitled to; and by whom was the law established? was it in force in the time of Moses? 134. How long did Jacob live in Egypt? what did he on his death bed? when did he die? 135. Which was the most important of Jacob's blessings?

upon his sons, the 12 patriarchs, was that of Judah, in which the time of the coming of the Messiah is distinctly foretold :—

'*The sceptre shall not depart from Judah, nor a lawgiver* '*from between his feet, until Shiloh come, and unto him shall* '*the gathering of the people be, &c. &c.*' *Gen.* xlix. 8—12.

136. **Joseph's death.**—*Joseph* now re-assured his brethren of his forgiveness, and at length, 54 years after the death of Jacob, he also died in Egypt, aged 110 years, 1635. B. C. 2369. A. M. With the view of keeping up the faith and interest of the Israelites in the promise of God that they should possess Canaan, *Joseph* directed that they should carry his bones with them, which was punctually performed by *Moses ;* for Joseph's body was embalmed and placed in a coffin, which was carried by the Israelites in their journeyings (*Exod.* xiii. 19.); and when the promise of God was fulfilled, the bones were deposited in the burial-place which Jacob bought of the sons of Hamor, the father of Shechem; which was Jacob's first possession, as *Machpelah* had been Abraham's. (*Josh.* xxiv. 32. *Gen.* xxxiii. 19. *Acts* vii. 16.)

137. **Typical of Christ.**—The whole life of *Joseph* is eminently typical of our Saviour:—He was a dearly beloved son; was hated by his brethren; was a sojourner in Egypt: a firm resister of temptation; an inspired interpreter, and prophet; a patient sufferer of many trials, and afflictions, through which he became pre-eminently exalted and blessed ; he was also a preserver of nations; the promoter of his master's kingdom; and the support of his father's family.

138. The **Prophetical** intimations of the Messiah in the Book of Genesis are: — 1. *When God said to the Serpent* "It (the seed of the woman) shall bruise thy head, "and thou shalt bruise his heel." *Gen.* iii. 15.

2. *Where God says to Abraham.*—"And in thee shall "all the families of the earth be blessed." *Gen.* xiii. 3. xviii. 18. xxii. 18., and the same to Isaac, xxvi. 4., and to Jacob, xxviii. 14.

136. In what year did Joseph die? what command of Joseph was observed by Moses and the Israelites? Where were his bones finally deposited? 137. How is Joseph a type of Christ? 138. State the Prophetical intimations of the Messiah, contained in the book of Genesis.

3. *Where Jacob says to Judah,*—"The sceptre shall not "depart from Judah, nor a lawgiver from between his feet, "until Shiloh come, and till the gathering of the people be "unto him." *Gen.* xlix. 10.

139. The **Fulfilment** of the Prophecies are thus recorded:—

The 1st,—"When the fulness of time was come, God sent "forth his son, made of a woman." *Gal.* iv. 4. "The God "of peace shall *bruise* Satan under your feet shortly." *Rom.* xvi. 20. "The Son of God was manifested, that he might "destroy the works of the *Devil.*" 1 *John* iii. 8. "That old "*Serpent.*" (*Rev.* xii. 9.).

The 2nd,—"I bring you good tidings of great joy, which "shall be to *all* people." (*Luke* ii. 10.).

"The covenant which God made with our fathers, saying "unto *Abraham*, 'and in thy seed shall all the nations of "the earth be blessed." *Acts* iii. 25. *Matt.* i. 1. *Gal.* iii. 8. 16. 29. "It is evident that our Lord sprang out of Judah." *Heb.* vii. 14.

The 3rd,—When the Messiah came, the sceptre had departed from Judah, for the Jews were subject to the authority of the Romans; they submitted to the enrolment of Augustus, payed tribute to Cæsar, and had not the power of life, and death. See *Luke* ii. 1. 3—5. *Matt.* xxii. 20, 21. and parallel passages; and *John* xix. 10—15.

Exodus.

2369. A. M. 1635. B. C.

140. THIS book is called "**Exodus,**" because it records the departure of the Israelites out of Egypt; the word is derived from the Greek (ex) *out*, and (odos) *a way*. It embraces a period of about 145 years; namely from the death of *Joseph*, 1635. B. C. to the erection of the *Tabernacle*, 1490. B. C.

139. Wherein have these prophecies been fulfilled? 140. Why is this book called Exodus? whence is the word derived? what length of time does it embrace?

141. **Transactions omitted.**—There is no record in Scripture of the transactions between the death of Joseph, 1635. B. C. a space of 54 years; nor of those between the death of Joseph, and the birth of Moses in 1571. B. C., a space of 64 years: and but very little is recorded of the first forty years of Moses's life, which were spent in Egypt, and likewise of the second forty years spent in Midian.

142. **Its contents.**—The chief things recorded in this Book are the sufferings and *bondage* of the Israelites in Egypt; their miraculous *deliverance* by the hand of Moses; the institution of the *Passover;* the passage of the *Red Sea;* the entrance into the *wilderness* of Sinai; the promulgation of *the Law;* and the building of the *Tabernacle.*

143. **Israelites afflicted.** — About sixty years after the death of *Joseph,* and when another Pharaoh, who knew not Joseph's eminent services, was on the throne of Egypt, the Israelites had increased to such numbers, that they excited the fear and jealousy of the Egyptian monarch: he therefore, to check their increase, imposed heavy tasks upon them, and reduced them to a state of abject slavery. 1573. B. C. 2431. A. M.

144. Pharaoh, 'made them build cities, and to 'serve with rigour:' 'he made their lives bitter with 'hard bondage, in morter, and in brick, and in all 'manner of service in the field:' (*Exod.* i. 11. 13, 14.) Notwithstanding these exactions, they continued to increase.

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141. What transactions are omitted in Scripture about the time of Joseph, and Moses? 142. What are the chief matters recorded in the book of Exodus? 143. What excited the fear and jealousy of the Egyptian monarch? 144. What were the services exacted from the Israelites during the latter years of their stay in Egypt?

145. **Male infants** *destroyed.*—Finding this ineffectual, the king ordered *Shiphrah* and *Puah* the chief nurses of the Israelites to destroy all the new-born male children of the Hebrews; but they neglecting to do so, Pharaoh commanded his people to throw the Hebrew infants into the river Nile. *Exod.* i. 22.

146. **Moses** *preserved.*—One woman, *Jochebed*, the wife of *Amram* of the tribe of Levi, concealed her child three months, but was forced at last to expose him in a basket of bull-rushes on the river Nile; here he was discovered by the king's daughter, who took compassion on him, and adopted him; and unknowingly gave him to the child's mother to nurse. 1571. B. C.

147. Pharaoh's daughter gave him the name of MOSES (*saved from the water*); and had him educated 'in all the learning of the Egyptians, and introduced him to the court of Egypt' (*Exod.* ii. 1—10.); this well fitted him for the purposes he had to fulfil, and he became 'mighty in words, and in deeds.' (*Acts* vii. 22.)

148. **Moses's flight.**—When 40 years of age, and aware of the circumstances of his birth, and the sufferings of his brethren, he happened to see an Egyptian beating a Hebrew: on which he slew the Egyptian. *Pharaoh* in his wrath sought the life of *Moses*, but he fled into the land of *Midian*, (a people descended from *Midian* a son of ABRAHAM and *Keturah.*—*Gen.* xxv. 2.)

149. **Zipporah.**—Here while sitting on a well,

145. What did Pharaoh command respecting the infant children of the Hebrews? 146. How did Jochebed save her child from the cruel order of Pharaoh? Of whom was Moses the son? 147. What did Pharaoh's daughter with the Hebrew child she had adopted? What did Moses when forty years old to an Egyptian? 148. Whither did Moses flee from the wrath of Pharaoh? 149. What did he in Midian? and how long did he dwell there?

he beheld the seven daughters of *Reuel*, (Raguel, or Jethro,) the priest of that country, come to water their father's flocks. *Moses* assisted them, and for his kindness was invited to the house of Jethro, who soon after gave to him in marriage his daughter *Zipporah*. Moses remained 40 years in Midian, keeping the sheep of *Jethro*. 1531. B. C. 2473. A. M.

150. **Burning bush.**—Whilst watching his flocks near *Mount Horeb* a part of the range of Mount Sinai, the Lord appeared to MOSES in a *burning bush*, and after directing him—'Pull off thy 'shoes from off thy feet for the place whereon thou 'standest is holy ground,' God commanded him to go to Pharaoh, and demand the release of Israel, His people; and then lead them to the Promised land. 1491. B. C. 2513. A. M. To strengthen the belief of the Israelites, God said to *Moses*—'Thou shalt say 'unto the children of Israel I AM hath sent me unto 'you.' *Exod.* iii. 14.

151. **Moses confirmed.**—*Moses* having hesitated; God condescended to perform a miracle to prove that he was the God of Abraham, and of Isaac, and of Jacob, 'He first changed Moses' *rod* into a *serpent*, and 'back again into a rod. God then smote his hand with 'leprosy and immediately restored it again'. These wonders MOSES was himself permitted to do before the children of Israel, and before Pharaoh, 'And if they will not be-'lieve these,' the Lord directed him to turn the *water* of the river into *blood*. God further promised MOSES, on account of his being an indifferent speaker, that his brother AARON, should accompany him as his spokes-

150. Where, and how did God first appear to Moses? What did God command Moses to do whilst tending the sheep of Jethro? 151. By what signs was Moses ordered to convince the Israelites, and Pharaoh, that he was sent by God? What assistance did God give to Moses? What relation was Moses to Aaron?

man. The power of working other miracles was also granted him. *Exod.* iv.

152. **Moses and Aaron** *proceed.* — *Moses* returned home, and having informed Jethro of the duty imposed upon him, immediately set forth for Egypt with his wife and two sons: but Zipporah soon returned with her sons to Midian. *Aaron* by direction of God met his brother in the wilderness; and they proceeded together to the court of *Pharaoh* and asked permission for the Israelites to go a three days' journey into the wilderness to sacrifice to the Lord. The king refused, and laid heavier burdens on the people; compelling them to gather stubble instead of straw to make their bricks with, and yet to complete as many as before. (*Exod.* v.) MOSES and AARON again renewed their application to Pharaoh; and to convince him of their power, *Aaron's* rod was changed into a *serpent:* the *Magicians of Egypt* were permitted by God to perform a similar miracle 'but Aaron's rod swallowed up their rods.' (*Exod.* vii. 1—13.) Thus showing the superior power of the God of the Hebrews to the serpent god which the Egyptians worshipped. MOSES was now 80 years old, and AARON 83 years. 1491. B. C.

153. **The Ten Plagues.**—*Pharaoh's* heart was hardened, and he continued to oppress the Israelites, and to refuse to let them go; God in consequence inflicted on the Egyptians by the hand of Moses, ten successive plagues: all of which were aimed especially against the idolatry of the Egyptians, and to reveal the power of the Most High God.

154. I. *All the Water in the land was turned into Blood:*—This would prove that there was a

152. How did Pharaoh receive the application of Moses and Aaron? What miracle was performed before Pharaoh? How old were Moses and Aaron when beginning their ministration? 153. How many plagues did God inflict on the Egyptians, and for what reason? Name them. How did these plagues bear upon the indolatrous worship of Egypt. 154. What

greater fertilizer than the *Waters of the Nile* which the Egyptians worshipped as a god:—even the Great Jehovah. The magicians of Egypt however imitated this miracle, consequently Pharaoh continued hardened. *Exod.* vii. 17.

155. II. *Frogs covered the land.*—This visitation was calculated to lessen the attachment of the Egyptians to the worship of Reptiles. This miracle was also imitated by the magicians of Egypt. But the *Frogs* still remaining, Pharaoh relented, and promised to let the Israelites go: yet no sooner was the plague removed at the prayer of Moses than the king revoked his consent. (viii. 2.)

156. III. *Lice formed of the dust*, and clung to man and beast. This struck at the pretended purity of the Egyptian priests: they attempted to imitate this miracle but failed; and they consequently admitted that the God of the Israelites was Almighty and Supreme. (*ib.* 16.).

157. IV. *Flies swarmed throughout the land.*—This, and the plagues following, showed the impotency of their false gods. The visitation of *Flies* put to shame their insect worship; for Flies were considered by the Egyptians and the neighbouring people of Ekron as deities. *Baalzebub* was their god of flies; but he could not prevent them from filling their houses, and worrying their cattle. Pharaoh seeing that the Hebrews were exempt from this calamity now submitted; but no sooner were the *Flies* removed, than he again refused to part with the Hebrew people. (*ib.* 21.).

158. V. *Murrain destroyed their Cattle.*—This was aimed against their animal worship; but Pharaoh continued still hardened. *Exod.* ix. 3.

plague was aimed against the idolatrous worship of the river Nile? 155. What applied to their Reptile worship? 156. What affected the external purity of the Egyptian priests? 157. What was the object of the plague of Flies? 158. What plague aimed against their animal worship?

159. VI. *Boils and Blains on man and beast.* This plague affected the idolatrous worshippers themselves, who used to burn men alive and scatter their ashes in the air, as an offering to the evil principle, which they called *Trypho*. In this plague the magicians of Egypt especially suffered. (*ib.* 9.).

160. VII. *Thunder, Lightning, Hail,* and *Rain.* This plague destroyed all the *Trees* and *Plants*; these also were with the Egyptians objects of idolatrous worship. (*ib.* 18.)

161. VIII. *Locusts covered the land,* and devoured all that the fire and hail had left. This was aimed against their idol *Serapis,* whom they worshipped as the protector of their country from these insects. (*Exod.* x. 4.) Pharaoh once more promised to allow the departure of the Israelites, but again broke his word. *Exod.* x. 20.

162. IX. *Darkness came over the land,* except at Goshen. This shut away from the Egyptians the *Sun* and *Moon,* which they worshipped as gods; under the names of *Isis,* and *Osiris.* This plague, however, did not avail, although Pharaoh was alarmed at the desolate state of the country, and at the troubles of his people. He even threatened *Moses* and *Aaron* with death if they should again enter his presence. (*ib.* 21.). At last

163. X. *All the First-born of the Egyptians were slain.* — The infliction of this calamity was such that 'there was not a house where there 'was not one dead'. By these successive calamities the Egyptians were goaded to distraction, and they urged with one voice the release of the Israelites: Pharaoh at length yielded, and freely allowed their unconditional departure.

159. What plague affected the worshippers themselves? 160. 161. What two plagues affected the vegetation of Egypt? 162. What was the effect of the plague of Darkness? 163. What was the last plague?

164. **The Passover** *instituted.*—The Israelites were commanded four days before this affliction, to prepare a *Feast* unto the Lord, and to 'take every man a *lamb*, without spot or blemish, and to kill it in the evening of the 14th day of the month; not a bone was to be broken; and to take a bunch of hyssop and dip it in the blood, and sprinkle the blood on the door posts of their houses: and eat the flesh that night, roast with fire, with unleavened bread, and bitter herbs, with their loins girded, their shoes on their feet, and their staff in their hand; and to eat it in haste: it is the *Lord's Passover*.'—And the Lord said; 'the blood shall be a 'token upon the houses where ye are; and when I see the 'blood, I will *pass over* you, and the plague shall not be upon 'you to destroy you when I smite the land of Egypt.' *Exod.* xii. 3—14. This feast of the PASSOVER was ordained by God to be kept yearly by every Israelite as a memorial, on the 14th day of the month *Abib* or *Nisan* (March), in commemoration of His having passed over the houses of the children of Israel, and delivered them from the Egyptians.

165. On the seven days following the *day of the Passover*, the Israelites were commanded to eat no *leavened bread;* (*Exod.* xii. 19.). This was called the **Feast of Unleavened bread:** and as it followed close upon the feast of the Passover, the two formed one continued festival of *eight* days, so that the name of either of them came to be used for both. The *unleavened* bread indicated their heavy bondage in Egypt, and was a mark of haste from their not having time to leaven it; the *bitter* herbs were also to remind them of their bitter slavery.

166. **A Type** *of Christ.*—The *Lamb* sacrificed at the feast of the *Passover* is typical of the sacrifice of Christ, the Lamb of God without blemish, 'who is *our Passover;*' (1 *Cor.* v. 7.); not a bone of Him was broken, and who by the shedding of His blood was our great deliverer from more than Egyptian bondage:—from the bondage of

164. What institution commemorated the last plague? Describe the Passover. On what day was the lamb slain? How were their houses to be marked? In commemoration of what event? 165. What was forbidden on the seven days following the Passover? What was this feast called? 166. Of what was the Paschal Lamb typical? What is the meaning of Paschal?

sin, and Satan. *Jesus Christ* was crucified in the same month, on the same day, and hour, at which the Israelites were ordered to kill the paschal lamb: it is called the **Paschal Lamb** from *pascha*, denoting *passover*.

167. **The Christian Passover.**—Like as the Israelites were commanded to keep the Passover in remembrance of their escape from Egyptian bondage, so are we required to keep the *Sacrament of the Lord's Supper* in memory of our deliverance from the yoke of sin: and this Christian Sacrament answers to the institution of the Jewish Passover. We commemorate likewise for seven days the passion, crucifixion, and resurrection of our Blessed Lord.

168. **The Borrowing.**—While the Israelites were standing eating the Paschal Lamb as God had commanded them, at midnight the Lord smote all the first-born of Egypt, man and beast. *Pharaoh*, and his people, in great terror immediately called for MOSES and AARON, and urged them to hasten with the Israelites out of Egypt, and take their flocks and herds, for 'we be all dead men.' *Moses* directed the Israelites to borrow of the Egyptians jewels of silver, and jewels of gold, and raiment; and these gladly gave them whatever they required, in order to hasten their departure. *Exod.* xii. 35, 36. B. C. 1491.

169. **The Number.**—About two or three millions of Hebrew souls, with their flocks, and herds, and all their property, quitted Egypt for Canaan. Of this number there were 600,000 men capable of bearing arms.

170. This **departure** of the Israelites is called the *Exodus*, and they had remained in Egypt 215 years; namely, from the arrival of Jacob in B. C. 1706. to this time,

167. What answers to it under the Christian dispensation? 168. What were the Israelites directed to borrow of the Egyptians? 169. How many Israelites quitted Egypt? 170. When did the Exodus take place? How long did the Israelites stay in Egypt? Whither did the Israelites proceed? and why?

B. C. 1491. They did not proceed in the direct road to Palestine, which was but a few days march; but it pleased God to conduct them by a circuitous route through the vast wilderness of Arabia, between the two arms of the *Red Sea*. They journeyed from Rameses (*Goshen*) to Succoth, thence to Etham, and round to *Pi-hahiroth* by the Red Sea, where God commanded them to encamp.

171. God, to assure them of His guidance and protection, preceded them in their march 'by day in a pillar of a cloud, and by 'night in a pillar of fire to give them light,' (*Exod.* xiii. 21.) When encamped at *Pi-hahiroth*, the Israelites were alarmed at seeing the Egyptians following them; Pharaoh, having immediately they had departed, repented of his permission, and gone in pursuit. The Israelites now reproached *Moses*, saying—'Because there were no graves in Egypt 'hast thou taken us away to die in the wilderness.' *Moses* appeased their fears by telling them 'the Lord shall fight for you:' and God removed the pillar of the cloud from the front of the Israelites, and placed it between them and the Egyptians; where it afforded light to the former, and was darkness to the latter.

172. **Passage** *of the Red Sea.*—*Moses* now stretched out his hand at the command of God, when a strong east wind divided the Red Sea, and he led over the Israelites on dry land; but while Pharaoh and his host were in the midst, MOSES closed the waters, and the Egyptian armies were drowned in the roaring waves. Immediately after this, Moses and the children of Israel sang their celebrated *Song of Thanksgiving*. *Miriam* and the women of Israel accompanying it with timbrels, and with dances. *Exod.* xv. *Rev.* xv. 3.

173. The Israelites now proceeded through the wilderness of Shur, and were three days before

171. What preceded the Israelites by day, and night?
172. How were they rescued from Pharaoh at the Red Sea?
173. What occurred at Marah?

finding water, which they at last discovered at *Marah*, but this was bitter till sweetened by Moses throwing in a tree pointed out by God.

174. **Quails.**—After leaving *Marah*, the Israelites were led to *Elim*, and thence into the wilderness of *Sin*. Here their provisions becoming exhausted, they again murmured against Moses and Aaron. Moses invoked the Lord, who, to impress them with confidence in the Divine protection, supplied them with *Quails* that evening, and an abundance of *Manna* every morning. (*Exod.* xvi. 15.)

175. **Manna,** was a small white round grain, and of the size of coriander seed; (*Exod.* xvi. 14.). It fell six days in the week, and not on the sabbath: and in double quantity on the sixth day, to be a supply for the seventh, 'the holy Sabbath.' What fell on the *first five* days, if kept beyond the day, became putrid, and bred worms; but what fell on the *sixth* day, kept two days: and it fell in such quantities as to sustain above a *million* of souls.

176. **Rephidim.**—From *Sin* they advanced to *Rephidim* where they were again distressed for **Water.** Here also they showed their want of faith in God's providence, and even threatened to stone their leader. MOSES supplicated God in their behalf, and was directed to strike with his rod the Rock in *Horeb*, whence flowed a stream of water, which ran down to the encampment at *Rephidim*.

177. The Israelites were now attacked by the *Amalekites*. JOSHUA was ordered by Moses to choose a body of men, and go against Amalek; and so long as *Moses* upheld his hands in supplication for God's assistance, so long only they prevailed: when therefore the aged man grew weary *Aaron* and *Hur* supported his arms in the same attitude till nightfall, when Joshua proved successful. *Exod.* xvii. 13.

178. **Jethro.**—Before quitting *Rephidim*, JETHRO, Moses' father-in-law, brought to him from

174. How were the Israelites fed during their stay in the wilderness? 175. Relate the extraordinary properties of Manna. 176. What occurred at Rephidim? How did they obtain water here? 177. How were the Amalekites defeated? 178. Who was Moses's father-in-law? Whom did he bring with him on his arrival at Mount Sinai?

Midian, his wife *Zipporah*, and his two sons, *Gershom*, and *Eliezer*. After offering sacrifices to the Almighty and joining in a solemn feast, Moses sat to judge the people, from morning to evening. *Jethro*, observing the laboriousness of this duty, recommended Moses to appoint a Council to assist him, composed of the 'rulers of Thousands, and of 'Hundreds, of Fifties, and of Tens; who should judge in 'ordinary matters; while he should decide in all great 'causes.' *Exod.* xviii. 21, 22. JETHRO, (who is also called REUEL, and RAGUEL, *the Kenite*,) now returned to his own country; leaving his son HOBAB with Moses.

179. **Sinai.**—Leaving Rephidim on the 45th day after they left Egypt, the Israelites arrived in the wilderness of *Sinai* at the foot of *Mount Sinai*, a part of the Horeb range, in Arabia Petræa, between the two northern arms of the Red Sea; where they encamped above a year, while *Moses* delivered to them the commands of God.

180. **Preparation of the People.**—MOSES was now called up Mount Sinai by the Almighty, and commanded to propose terms of covenant to the Israelites, who were to pledge themselves to be obedient to the Divine government. (*Exod.* xix. 3.) They were ordered to purify themselves by the third day, and to wash their clothes, and to approach the Mount, but not to touch it under pain of instant death to man or beast.

181. **Delivery of the Law.**—On the third day, being the 50th from their leaving Egypt, '*Mount Sinai* was on a smoke, because the Lord de-'scended upon it in fire, and the whole Mount 'quaked greatly,' (*Exod.* xix. 18.). The Almighty

Who advised Moses to procure assistance in judging the people? What plan was adopted? 179. Where is Mount Sinai situated? How long did they tarry there? 180. How were the people prepared? 181. On what Mount were the Ten Commandments given? How long was Moses on the Mount communing with God?

God then proclaimed with a loud and appalling voice to the terror-stricken people from the midst of the fire the *Ten Commandments* (*ib.* xx.); but the people were so alarmed that they supplicated Jehovah to communicate His will no more personally, but through *Moses*. (*Exod.* xxi—xxiii.) After this, the people covenanted with God, saying,—'All 'the words which the Lord hath said we will do.'

182. MOSES then offered up a sacrifice, and accompanied by AARON with his two sons, *Nadab*, *Abihu*, and the 70 elders who had been called up the Mount, they beheld a resplendent vision of God. MOSES was then summoned alone further up the Mount into the presence of God, where he remained 40 days and nights (*ib.* xxiv.); during which he received the instructions necessary for the construction of the *Tabernacle*, and the establishment of the Jewish ceremonial and civil polity. He then descended, taking with him the Two TABLES OF TESTIMONY, *Tables of Stone*, written with the finger of God. (*Exod.* xxv—xxxi.).

183. While *Moses* was detained on Mount Sinai, the people despairing of his return, had persuaded *Aaron* to make them out of their golden ear-rings a *molten calf*: which the people worshipped, and danced and sang before it. In the midst of their idolatrous revelry MOSES and *Joshua* appeared. Moses incensed at these infamous proceedings, dashed to pieces the Tables of the Law, seized the golden calf; and having burnt it in the fire, and ground it to powder, he mingled the ashes with water, and made the Israelites drink of it. He then summoned those who were on the Lord's side; and the tribe of Levi having responded to the call, put to death 3000 of the people; and for this service the tribe of Levi was consecrated to minister henceforth unto the Lord. The Almighty then smote them with a plague; but MOSES having interceded for them, God pardoned them.—*ib.* xxxii. xxxiii.

184. **Moses** was once more summoned up the Mount, and received various other laws from the Almighty, and *wrote* the "TEN COMMANDMENTS" on two new Tables: after staying 40 days and nights as before, he returned;

182. What did he receive from God? 183. How did Moses find the Israelites employed on coming down from Mount Sinai? how did he punish them? Why were the Levites selected to minister unto the Lord? 184. Why did Moses put on a veil?

but his countenance was of such vivid brilliancy that the Israelites could not look on him: for a time therefore, he was compelled to communicate to them the commands of God through a veil. (*ib.* xxxiv.) MOSES, after this, proceeded to carry into effect the statutes and the ordinances he had received. And the whole economy is known as the '*Law of Moses*,' or the '*Mosaic Dispensation*.'

185. The **Laws** that had been thus delivered by God were of three kinds: (1) the *Moral;* (2) the *Ceremonial;* and the (3) *Civil Law*. The *Moral* Law is comprised in the 'TEN COMMANDMENTS,' written by the finger of God for the use of all future times. The *Ceremonial* Law relates to the Priests, the Tabernacle, the Sacrifices, and other religious rites. The *Civil* Law has respect to the civil government of the Israelites, to punishments, marriages, estates, and possessions.

186. **Levitical** *Law*.—Those who were to be employed about the Tabernacle, and in the offices of public worship, were commanded by God to be of the posterity of *Levi:* hence the *Ceremonial Law* is sometimes called the *Levitical Law*.

187. The **Tabernacle.**—MOSES now called upon the people to contribute towards the erection of the Tabernacle. The sums received, added to the poll-tax of half a shekel on every male above 20 years of age, proved more than sufficient. This *Tabernacle* commanded by God to be made for His 'dwelling-place,' and for the Israelites to worship in, was a tent, or moveable structure, made of the most costly materials, and covered with canopies of blue, purple, and scarlet cloth, and skins. It was about 60 feet long, 20 broad, and 20 high; made of acacia wood, fastened together by grooves and clasps, and overlaid with plates of gold and silver; it was most splendidly ornamented, and rested upon 100 sockets of solid silver, each weighing a talent (one *cwt.*).

188. It stood in a large space of ground, called the '*Court of the Tabernacle*,' about 200 feet long, and 100 feet broad; enclosed by a row of 20 pillars on each side, 10 feet high, and 10 feet apart; there were also 10 pillars on

185. Explain the difference between the Moral, Ceremonial, and Civil Law. 186. Why is the Ceremonial Law also called the Levitical Law? 187. Describe the Tabernacle made by Moses. 188. Where did it stand?

the western side, and 6 on the eastern; overlaid with silver, and curtains from pillar to pillar. *Exod.* xxvii. 9—18.

189. The TABERNACLE was divided into two unequal parts by a richly embroidered curtain, hung on four acacia pillars overlaid with gold;—the first called the '*Sanctuary*' or '*Holy place*,' was 40 feet long, and 20 wide; and the second, the '*Most Holy*,' or '*Holy of Holies*,' 20 feet square. *Exod.* xxvi. 31—34.

190. The principal **Vessels** of the TABERNACLE used for the service of God, were the ARK, and MERCY-SEAT, in the *Holy of Holies*;—the TABLE OF SHEW BREAD, ALTAR OF INCENSE, and the GOLDEN CANDLESTICK, in the '*Holy Place*;'—the ALTAR OF BURNT-OFFERING, and the BRAZEN LAVER, in the '*Court of the Tabernacle*.'

191. The **Ark** was made of acacia (shittim) wood, about 5 feet long, 3 broad, and 3 deep; it was plated over with gold, within and without, and its lid, called the '*Mercy Seat*,' was of pure gold. *Exod.* xxv. 10.

192. In the *Ark* were deposited the two *Tables of Stone*, whence it is frequently called the '*Ark of the Covenant*;' and sometimes the '*Ark of the Testimony*;' and likewise *Aaron's Rod*, which budded; and the golden pot containing an *Omer of Manna*, to remind the Israelites what they lived on in the wilderness.

193. The **Mercy-seat**, or *Propitiatory*, was so called because God was propitiated by the blood of the sacrifices sprinkled on it, on the *Day of Atonement*; and because God dwelt upon it in a body of light (*Shechinah*) as a God of *mercy*. At each end was the figure of a *Cherub* formed of gold. *Exod.* xxv. 22. xxxvii. 6.

194. The **Cherubim** faced each other, and covered the *Mercy-Seat* with their wings; between them was the *Shechinah*, or miraculous light, a visible token of the presence of God in this Holy Place.

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189. Into how many places was the Tabernacle divided? What was the Holy of Holies? 190. Mention the principal vessels of the Tabernacle used in the service of God. What were those belonging to the "Holy," and "Most Holy" place. In what part of the Tabernacle was the "Ark" placed? 191. Describe the "Ark." 192. What did the "Ark" contain? 193. Describe the Mercy-seat, and why so called? 194. Describe the Cherubim, and the Shechinah.

195. The **Table of Shew-bread** was made of acacia wood, 4 feet long, 2 broad, and 3 high, covered with gold, and having a golden border round it: upon it were constantly kept *twelve loaves* of unleavened bread, called *Shew-Bread*, which were offered one for each tribe, and renewed every Sabbath; the Priest alone eating those that were removed. *Exod.* xxv. 23—30.

196. The **Altar of Incense** was a small table of acacia wood, 2 feet square, and 4 high, overlaid with gold, and carved round the top. Every morning and evening the Priest burnt a fragrant perfume, called *incense*, upon it to the Lord; and it was also sprinkled with the blood of the sacrifices that were offered for sins of ignorance. *Exod.* xxx. 1. xxxvii. 25.

197. The **Golden Candlestick** was made of solid gold, and weighed one talent (*one cwt.*). It had seven lights; six branching out from the stem, and one on the top of the stem. (*Exod.* xxv. 31, 32.) These lights were dressed every morning and evening with pure oil, to burn always before the Lord. *Exod.* xxvii. 20.

198. The **Altar of Burnt-offering,** the ordinary Jewish Altar, was of acacia wood, plated with brass, 10 feet square, and 6 high, at each of the four corners projected a *horn;* and to these corners were attached the chains, which suspended a square grate on which to consume the victims; upon this was the *holy fire*, which first descended from heaven, and was never suffered to go out.

199. The **Brazen-laver,** made of the brass mirrors of the Israelitish women, contained water for the necessary ablutions of the Priests in the course of their ministrations.

200. **High-Priest.**—After the Tabernacle was finished, MOSES anointed *Aaron* to be *High-Priest*, and his sons to be *Priests*, as directed by God. (*Exod.* xxviii. 1.). The High-Priest's garments were (1) a *Breast-plate*, (2) an *Ephod*, (3) a *Robe*, (4) a *Broidered Coat*, (5) a *Mitre*, (6) and a '*Girdle*.' Also the '*Golden Plate*,' and the '*Linen Drawers*.'

195. Describe the Table of Shew-bread. 196. Describe the Altar of Incense? 197. Describe the Golden Candlestick. 198. The Altar of Burnt-offering. 199. What was the use of the Brazen laver? 200. Who were appointed to the Priesthood, and High-Priesthood, by Moses? What were the High-Priest's garments?

201. The **Ephod** was either a kind of girdle 'made of gold, blue, purple, and scarlet, and fine-twined 'linen,' (*Exod.* xxxix. 2.): or the outward ornamental garment fastened by a girdle, and having on the shoulders two large precious stones, on which were engraven the names of the Twelve Tribes of Israel, six on each. *Exod.* xxxix. 6, 7

202. The **Robe** *of the Ephod* was of deep blue, having on the hems pomegranates of blue, and purple, and scarlet, and twined linen, alternately with bells of gold. (*Exod.* xxxix. 22—26.) The *embroidered Coat* was of fine white linen. *Exod.* xxviii. 39.

203. The **Breast-plate** was of the same work as the Ephod, a span square, with *twelve jewels* set in gold, four in a row, on which were engraven the names of the Twelve Tribes of Israel, and was fastened by golden chains to the Ephod. *Exod.* xxxix. 8—21.

204. The **Mitre** was of fine linen, having in front the golden plate, on which was engraven 'HOLINESS TO THE LORD.' *Exod.* xxxix. 30.

205. The '**Urim** and **Thummim**,' from two words signifying *light* and *perfection*, was a miraculous ornament worn on the breast-plate of the High-Priest, when he went into the '*Holy of Holies*' to consult God on special occasions; and by which, in a way unknown to us, he was enabled to ascertain the Divine Will for his guidance and direction. *Exod.* xxviii. 30.

206. **Tabernacle** *completed.*—The materials for the Tabernacle being prepared, MOSES with the assistance of two inspired architects, *Bezaleel* and *Aholiab*, now completed its erection in the midst of the camp (*Exod.* xxxi. xxxv.): when 'a cloud covered the tent of the congre-'gation, and the glory of the Lord filled the Tabernacle.' *Exod.* xl. 34. 1490. B. C.

207. **The Types** in the Book of EXODUS are these :—

Of the Church—In the *servitude* of Israel are typified the

201. Describe the Ephod. 202. Describe the Robe of the Ephod; and the Embroidered Coat. 203. Describe the Breast-plate. 204. The Mitre, and the Golden Plate. 205. What was the 'Urim and Thummim?' 206. Who were Bezaleel, and Aholiab? What filled the Tabernacle after Moses had erected it? 207. What types of the Church, 208. and of the Messiah, are to be found in Exodus?

212. **Oblations** were without the shedding of *blood;* such as vegetables, and fruits; whence they were termed *Unbloody Offerings*. There were also DRINK OFFERINGS, and MEAT OFFERINGS.

213. **Blood-sacrifices** required the infliction of death upon a living creature, by the effusion of whose blood, pardon for sin might be obtained. The victims were to be 'without spot or blemish;' and either a bullock, sheep, goat, turtle-dove, or pigeon. *Lev.* i. 3—14.

214. The **Burnt-offering,** or *Holocaust,* was a free-will offering for sin, and the whole of it devoted to God. The offerer took one of the five animals according to his ability, led it to the altar, and laid his hands upon its head; thus confessing the Sacrifice to be his own, and offered as an atonement for his sins, by which he had forfeited his life to the violated law of God; and praying this might be accepted in his stead. *Lev.* i. 4. ii. 13. The *Burnt-offering* was a very expressive type of the sacrifice of Christ, as nothing less than His *complete* and full sacrifice could make atonement for the sins of the world. *Heb.* ix. 26; x. 14.

215. **Peace-offerings** were free-will offerings made in token of peace with God; or as a thanksgiving for blessings received: they consisted of animals, and were often accompanied with cakes, and unleavened bread. *Lev.* vii. 11.

216. **Sin-offerings** were for sins committed, which were always punished unless expiated, and formed a purification from sin or uncleanness. *Lev.* v. 2—19; vi. 1—7.

217. **Trespass-offerings** were made when doubt existed as to whether the law of God had been violated, or not; they differed very little from the Sin-Offering. *Lev.* v. 15—18; vi; vii.

218. In addition to these, there were the regular Daily, Weekly, Monthly, and Yearly sacrifices, and the *National* sacrifices.—The **Daily** *Sacrifice* comprised two lambs offered upon the altar, one in the Morning at the 3rd

212. What were Oblations? 213. Blood Sacrifices? 214. Describe the Burnt-offering. Of what is the Burnt-offering an expressive type? 215. What were Peace-offerings? 216. What were sin-offerings? 217. What were Trespass-offerings? What were the regular Jewish sacrifices? 218. What was the Daily sacrifice?

hour, and one in the Evening at the 9th hour, as a continual Burnt-offering for the sins of the people. There were also a Meat-offering, and a Drink-offering in addition. *Lev.* vi. 9—18.

219. The **Weekly** *sacrifice* or **Sabbath** was intended as a memorial of the Israelites' deliverance from Egypt, and was kept every Sabbath-day. *Deut.* v. 15. The **Sabbath-Day** itself was a day of *rest* and *holy* exercises; and all cessation from labour was rigidly enjoined. Kindling a fire, and preparing food, were prohibited (*Exod.* xvi. 23: xxxv. 3.): even gathering sticks incurred death (*Numb.* xv. 35.); and all buying and selling were forbidden (*Neh.* x. 31.); as well as travelling beyond a certain distance.

220. The **Monthly** *sacrifice* was proclaimed with sound of trumpets at every *new moon*, or beginning of each Month; it consisted of two young bullocks, a ram, and seven lambs of a year old, with a kid for a Sin-offering, and a suitable Meat, and Drink-offering. *Numb.* xxviii. 11.

221. The **Yearly** *Sacrifices* were offered on the great Annual Festivals: viz.—

1. The FEAST of the PASSOVER;
2. The FEAST of PENTECOST;
3. The FEAST of TABERNACLES;
4. The Feast of *Trumpets;*
5. The Fast of *Expiation* or *Day of Atonement;*
6. The Feast of *Purim;*
7. The Feast of *Dedication.*

222. Of these Annual Feasts, the three principal were the feast of the *Passover*, of *Pentecost*, and of *Tabernacles;* at all which, every male who could travel, 'was to 'appear before God, at the place which He should choose,' for the residence of the Ark, and the Tabernacle. (*Deut.* xvi. 16.) At which time of their absence from home, God promised that none of their enemies should molest their dwellings, or even 'desire their lands.' *Exod.* xxxvi. 24.

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219. What, the weekly? 220. Describe the monthly sacrifice. 221. Mention the yearly sacrifices of the Jews. Besides the three principal festivals what others were kept by them? 222. What were the three principal annual feasts of the Jews. How many times a year were the Israelites bound to appear before the Lord, and on what occasions?

223. The Feast of the **Passover** was instituted the night before the Israelites departed from Egypt, as a perpetual memorial of the favour which God shewed them in *passing over*, and sparing their first-born, when he slew the first-born of the Egyptians. It began on the 14th of the month *Nisan*, or *Abib*, and lasted 7 days; and was also called the Feast of UNLEAVENED BREAD, because none other was then to be eaten. The great feature was the sacrifice of the *Paschal Lamb*. See *par*. 164.

224. The Feast of **Pentecost** was so called from being celebrated *fifty* days after the Feast of the Passover, taking its name from the Greek, '*pentecoste*,' the *fiftieth*: it was at first called the **Feast of Weeks**, because it was kept seven weeks, or a *Week of weeks* after the Passover. It was instituted in order that the Israelites should acknowledge the goodness of the Lord, and offer Him in His Temple 2 loaves made of the new corn as the *first-fruits* of the *wheat Harvest*, and also to commemorate the giving of the Law from Mount Sinai, which happened on the 50*th day* after the departure out of Egypt; it lasted *one* day.

225. On this day in a later age the HOLY GHOST descended on the Apostles in the shape of cloven fiery tongues, enabling them to speak various languages, and work miracles. *Acts* ii. Christians keep it as a Feast on **Whit-Sunday**, fifty days after Easter, or the *Resurrection* of Christ.

226. The Feast of **Tabernacles** was kept on the fifteenth of the month *Tisri* (September), and lasted 8 days; during which the people dwelt in Tents or Tabernacles made of the branches of trees. It was instituted to commemorate the dwelling of the Israelites in *Tents* during their sojourn in the Wilderness. *Lev*. xxiii. 34—43. It was also termed the **Feast of In-gatherings**: (*Exod*. xxiii. 16. xxxiv. 22.); being intended as an offering of thanks to the Almighty for the *fruits* of the vine, and of other trees, which were now gathered in.

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223. Why was the feast of the Passover instituted? 224. What was the reason of the Feast of Pentecost, and when did it take place? By what other name was it designated? What was the Feast of Weeks? 225. With what event in subsequent times do we find it connected? To what Festival does it correspond in the Church of England? 226. Describe the Feast of Tabernacles, and of Ingatherings.

227. **Types.**—These *three* great Feasts prefigure the principal events of our Saviour's life:—The *Passover* prefigures His 'death and passion;' the Feast of *Pentecost* commemorates the 'first fruits' of His Spirit being sent; and the Feast of *Tabernacles* prefigures His 'incarnation and birth,' when the 'Word was made flesh, and *tabernacled* with us.' (*John* i. 14.)

228. The Feast of **Trumpets,** held on the first and second days of the month *Tisri* (September), the commencement of the Civil year of the Hebrews, derives its name from the blowing of *Trumpets* in the Temple with more than usual solemnity, *Lev.* xxiii. 24. *Numb.* xxix. 1.

229. Next is the *Fast of* **Expiation,** or **Day of Atonement,** which of all the sacrifices of the Mosaic law was the most solemn and important; it was kept on the 10th day of the month Tisri (*September*), just after the Feast of Trumpets; it was offered by the High-Priest alone, for the sins of the whole nation. It was observed as a most strict *fast*, the Jews abstaining from all servile work, taking no food, and *afflicting their souls.* (*Lev.* xxiii. 27—30.) The services of this day pourtrayed the great principle of the scheme of our Redemption; viz. a *vicarious sacrifice* procuring the pardon of sin.

230. The *Feast of* **Unleavened Bread** was a continuation of that of the *Passover*, and lasted *seven* days; from these two Feasts being so closely united into one continued festival of eight days, they have been considered as one, and the name of either has been used for both; at the close of this Feast, a wheat-sheaf of the *first fruits* of the harvest was offered up as a grateful acknowledgement of God's goodness in sending the fruits of the earth.

231. The **Sabbatical Year.**—The feast of the *Sabbatical Year* was a time of rest to the *land;* which, during its continuance, was to lay fallow;—and man and brute were to subsist *in common*, on that 'which grew of its own accord.' It took place every *seventh year*, and to com-

227. What is the typical import of the three great Jewish festivals? 228. Describe the Feast of Trumpets? 229. What was the great day of Atonement? 230. What is the feast of Unleavened bread? 231. Relate the particulars respecting the Sabbatical year? How often did it occur?

pensate for it, God promised to bless every sixth year with a superabundant crop. (*Lev.* xxv. 21.) It was also the 'Year of Release,' there being a remission of personal SLAVERY (*Exod.* xxi. 2.), and of all DEBTS due from one Israelite to another (*Deut.* xv. 1—3.); and there was a public reading of the Law at the Feast of Tabernacles. (*Deut.* xxxi. 11.)

232. The **Year of Jubilee** was a grand *Sabbatical year* held every *fiftieth* year. It was a year of *rest* to the land—all *Debts* were cancelled—all *Slaves* set free—and all *Estates* reverted to their original proprietors. (*Lev.* xxv. 10.) The design of this appointment was to prevent the perpetual slavery of the poor, and the accumulation of lands by the rich; as well as to preserve the distinction of the tribes, and of their respective possessions. It takes its name from the Hebrew word *Jobel*, 'the blast of a trumpet;' being proclaimed throughout the whole land by the sound of trumpets. *Lev.* xxv. 9.

233. **Wave-Offerings.**—When the Offerings were placed by the priest in the Offerer's hand, and the Priest then put his hands under those of the Offerer, and moved them to and fro, to indicate that the Lord was possessor of heaven and earth, the Offering was termed a *Wave-Offering*. (*Ex.* xxix. 24; *Lev.* viii. 27.)

234. **Oblations** were either ordinary, or voluntary, or prescribed. Of the 1st class were the *Shew-bread*, and *Incense;* of the 2nd, the fruits of *Vows*, or *Promises:* and of the 3rd, *First-Fruits*, the *First-born*, and *Tithes*.

235. The **Shew-bread** consisted of twelve *Loaves*, corresponding with the number of the tribes of Israel. They were placed hot every Sabbath-day by the Priests upon the golden Table of the Sanctuary before the Lord; and the stale loaves, were then removed, and eaten, but by none but the Priests.

232. How often did the year of Jubilee occur? and what then took place? 233. What was a Wave-offering? 234. What were the Oblations offered in addition to the sacrifices? 235. What was the Shew-bread?

236. The **Incense** was composed of fragrant spices; and was offered twice, daily, by the officiating Priest except on the Day of Atonement, when it was offered by the High-priest. During the offering, the people silently prayed. *Luke* i. 10. *Rev.* viii. 3.

237. **Vows** were solemn *promises* voluntarily made to consecrate some thing or person to God, or to do something to His honour and service. They were obligatory. (*Deut.* xxiii. 21—24.) Although in some cases they might be *redeemed*. *Lev.* xxvii. 1—5.

238. **Nazaritism** was a *vow* to abstain from wine, vinegar, and all inebriating drinks; to eat no grapes; to avoid contamination from dead bodies, bones, and sepulchres; and to let the hair grow; and not mourn the dead. A parent could devote a child as a NAZARITE even before its birth, as did the parents of SAMSON, (*Judg.* xiii.) and of JOHN THE BAPTIST. (*Luke* i. 13—15.)

239. **Cherem** (*Anathema*) was a *vow of execration*, an irrevocable curse, by which a person or thing was accursed, and devoted to destruction; as the vow against Arad, Jericho, Jephthah's daughter, &c. (*Numb.* xxi. 1—3; *Josh.* vi.; *Judg.* xi. 30.)

240. All **First-fruits** were consecrated to God. (*Exod.* xxii. 29. *Numb.* xviii. 12.) Before the Jews had offered the new sheaf, or *omer*, they were prohibited from gathering the Harvest; nor were they allowed to make bread from new corn before the new loaves had been offered on the altar at the day of Pentecost, as a thanksgiving to God for the bounties of the Harvest. (See *Rom.* xi. 16: 1 *Cor.* xv. 20—23.)

241. The **First-born** males of men and animals were always dedicated to God, and therefore could not be vowed; those of clean animals were unredeemable, and must be sacrificed; those of man, and

236. What was the Incense? 237. What were Vows? 238. What was the Nazarite Vow? and the particular rules of life. 239. What was the Cherem? 240. What were the First-fruits? 241. The First-born?

unclean animals, were redeemable by the payment of 5 shekels.

242. **Tithes** were the tenth part of everything the Jews possessed, and were generally collected from the fruits of the earth; such as corn, wine, oil &c.; *Tithes* were rendered every year, except the *Sabbatical year*.

243. **Meat-offerings** (MINCHA), or *Unbloody Sacrifices*, were composed of wheaten, or barley flour, or parched grain, and frankincense, mixed with oil, and with or without wine. They were to be free from leaven and honey, but must have a portion of pure salt. *Lev.* ii. 1—16.

244. **Drink-offerings** were the constant accompaniments of Sacrifices. They were never used separately; and consisted of wine; part was poured upon the offering to consecrate it, and the remaining part allotted to the priests.

245. The **Fire** for the service of the Tabernacle came down from heaven in the 'pillar of fire', and was to be kept perpetually burning on the altar, no other fire was to be used by the Israelites in their worship. *Lev.* ix. 23, 24; vi. 13.

246. *Nadab* and *Abihu* the two elder sons of Aaron soon after their appointment to the priesthood, presumed to use other fire than that commanded by God, and they were immediately struck dead by fire from heaven (*Lev.* x. 1, 2.); thus showing that the Almighty would not permit any human alteration or intrusion in the Divine arrangements.

247. **Uncleanness,** or *Levitical Defilements*, which debarred persons from officiating in the holy offices

242. What were Tithes? 243. Describe the Meat-offerings. 244. What were Drink-offerings? 245. What fire was employed in the service of the Tabernacle? 246. Who were the two elder sons of Aaron? What was their transgression? What, their punishment? 247. What was Uncleanness in the Levitical Law?

and from attending the religious sacrifices, were (1) *Leprosy* (*Lev.* xiii.);—(2) certain *Issues* running from the flesh (*ib.* xv.): (3) the touch of a *Dead Body*, or a *sepulchre*, or being in the house of the dying, or the dead &c;—(*Numb.* v. 2.) And whatever thing an unclean person *touched*, or that came *in contact* with him, was held to be unclean. Priests were unclean moreover by wearing any marks of *mourning*. All unclean persons were *separated* from the congregation, and could only be purified by the sprinkling of the *Water of Separation*; and in cases of *Leprosy*, by the performance of certain sacrifices and ceremonies.

248. **Purification.**—The ceremony of *Purification from Personal Uncleanness* consisted in the individual being sprinkled with hyssop, dipped in water mixed with the ashes of a **Red Heifer.** The *ashes* of the Heifer were collected in a vessel, and running spring water poured on them; this was called the *Water of Separation* for sprinkling the *unclean*, whether persons or things. In some cases *Purification* was effected by simply sprinkling the persons or things with *blood*, or anointing them with *oil*.

249. **Leprosy** was a most loathsome, and generally infectious, disease of the skin, which shut out the sufferer from society, and from all participation in public religious worship. It affected (1) *Man*; (2) *Houses*; and (3) *Clothes*: and the determination of its character, and cure was part of the Priestly office.

250. **In Man,** *Leprosy* was of two kinds, the *White* and the *Black* LEPROSY. The skin was covered with scales and ulcerated patches.

251. **In Houses.**—The LEPROSY developed inself in *green and red spots and patches on the walls.* The house was kept shut up: if the spots ultimately disappeared the parts were scraped and repaired: if not, it was pulled down and removed to an unclean place. *Lev.* xiii.

252. **In Clothes.**—The *Leprosy* exhibited *green and reddish spots* on *wearing apparel*, and could not readily be taken out by washing: if perfectly *irremoveable*, they were ordered to be burnt. *Lev.* xiii. xiv.

248. What was the method of Purification? What other method was there? 249. What were the kinds of Leprosy. 250. What was the Leprosy in Man? 251. What was the Leprosy in Houses? 252. In clothes?

253. The **Holy Persons** employed in the service of the Tabernacle were the *High-priest*, the *Priests*, the *Levites*, and the *Nethinim*. The **High-priest** alone could enter the Holy of Holies: he was the chief man in Israel, and exercised supreme authority. (*Lev.* xvi.). He held his office until incapacitated by age, or by crime. He was a great type of our spiritual High-priest, Christ, the Lord.

254. The **Priests,** who were exclusively of the family of *Aaron*, served at the Altar, prepared the victims, and offered the sacrifices; kept a perpetual fire on the Altar of Burnt-sacrifices, and attended to everything directly connected with the service of God. They also judged, instructed, and offered up prayers for the people.

255. The **Levites,** or whole tribe of *Levi*, were the ministers, and servants of the Priests; it was their duty to open, close, and guard the Temple, cleanse the sacred vessels, have charge of the sacred loaves, &c. &c.; and they were also the *Singers*, and *Musicians*. They were eventually allowed 48 *Cities* to dwell in, and the *Tithes* of the whole of Canaan for a maintenance.

256. The **Nethinim** were persons given, as the name implies, to the Priests and Levites, for performing the servile offices of the Tabernacle, and the Temple, such as carrying wood, and water. The *Gibeonites* were the first of this class of assistants.

257. The **Nazarites,** from the Hebrew *nazar* 'to separate,' were those who by a vow either con-

253. Who were the Holy persons employed in the service of the Tabernacle? What was the office of the High-priest? 254. Of the Priests? And to what family were they confined? 255. What were the duties of the Levites? What provision was made for them? 256. Who were the Nethinim? 257. What is the meaning of Nazarite? Who were the Nazarites?

secrated themselves to the Lord for a certain number of days, or a month: or were consecrated by their parents for life.

258. **Types.**—In the book of *Leviticus*, comparison may be made of the *High-Priest* of the Jewish, with the High-Priest of the Christian dispensation: and the sacrifices offered on the Jewish altar, with the one sacrifice of Christ upon the cross.

Numbers.

A. M. 2514. 1490. B. C.

259. THIS Book is called "**Numbers**" from containing an account of the '*numbering*,' of the Israelites: and comprises a period of about 38 years; —from leaving Sinai, to their arrival in the plains of Moab; the events refer rather to the *first*, and *last* years of this period.

260. This Book **describes** chiefly the numbering of the Israelites; the appointment, and consecration of the Levites to the service of the Tabernacle; the institution of certain Ceremonies, and Offerings; and the marching to the land of Moab.

261. **Numbering the People.**—On the 1*st day* of the second month *Moses* numbered the people as God had commanded him, and found they amounted to 603,550 men above 20 years of age, fit for war, exclusive of the Levites. He then arranged

258. What comparisons may be made in the book of Leviticus? 259. Why is the book of Numbers so called? What period of time does it comprise? 260. What is described in the book of Numbers? 261. What was the number of the people? Whither did they proceed from Mount Sinai?

them according to their several tribes and families, and appointed a 'Prince' to rule over each; with a particular standard for every division. They now left *Mount Sinai* on the 20th of the 2nd month of the 2nd year after leaving Egypt, and proceeded towards Kadesh-barnea in the wilderness of Paran, near Canaan. The sons of Gershom, and Merari, bore the Tabernacle; and the Kohathites carried the Sanctuary.

262. **Pillar of Fire, and of the Cloud.**—The whole march of the Israelites was directed by a *Pillar as of fire* by night, and a *Pillar of a cloud* by day; when the Cloud rested upon the Tabernacle they stopped; when it rose up and moved onward, they proceeded. *Numb.* x. 35, 36.

263. **Sins, and Murmurings.** — During their journeyings in the Wilderness of Sin, and Paran, the Israelites committed many sins against God. After leaving Mount Sinai their principal murmurings up to their arrival at Kadesh-Barnea, were :—

264. *First.* **At Taberah.**—Here they murmured against the *fatigues* of their journey. (*Numb.* xi. 1—3.) This God punished by sending forth *fire* from heaven, which destroyed great numbers of the people, and the visitation was only stayed by the prayers of Moses. This place was called *Taberah.*

265. *Second.* **At Kibroth-Hattaavah.**—Here they loathed the Manna supplied them by God, and *lusted for flesh.* (*Numb.* xi. 4.). God by a strong wind sent them *quails* from the sea in abundance; but their abuse of this bounty brought down a *pestilence* among them, which destroyed vast numbers, including the ring-leaders of the tumult: whence the place where they buried them was called *Kibroth-hattaavah* (the 'graves of lust'). *Numb.* xi. 31—34.

262. What directed the march of the Israelites? 263. What were the chief sins and rebellions committed by the Children of Israel, and their punishment? 264. What did they at Taberah? 265. At Kibroth-hattaavah?

266. **Seventy Elders.**—MOSES, experiencing great difficulty in managing the people, the Almighty allowed him to elect *Seventy Elders*, to assist him in the government. This is supposed to have been the origin of the great national Council of the Jews, called in future times the '*Sanhedrim*.' The names of two only of this Council are mentioned, *viz. Eldad*, and *Medad*, who although refusing to attend the summons of Moses yet received with the rest the gift of prophecy. *Numb.* xi. 16. 27; *Deut.* i.

267. *Third.* **Miriam's Sedition.**—*Aaron*, and *Miriam* his sister, on the Israelites arriving at *Hazeroth*, envied the superiority of Moses in malignant *murmurings*; (*Numb.* ii. 1.); The Lord came down in the 'pillar of the cloud;' and after summoning *Moses*, *Aaron*, and *Miriam*, to the door of the Tabernacle, *Miriam*, the author of the mischief, was struck with leprosy, and expelled from the camp: *Aaron* repented of his folly; and by the intercession of Moses, God also pardoned *Miriam*, who was restored after seven days. *Numb.* xii. 15.

268. **The land espied.**—On arriving at Rithmah, or *Kadesh-barnea*, in the Wilderness of Paran, and close to the southern border of Canaan, MOSES sent *twelve* men, one from each tribe, '*to search the land*,' and report upon its strength and riches. After *forty* days they returned, and all confessed to its being a land 'flowing with milk, and honey.' But *ten* of the twelve gave so formidable an account of its giant inhabitants, that the Israelites refused to march into it, and murmured at Moses, and at God. *Numb.* xiii. 2, 3.

269. **Forty-years Wanderings.**—*Fourth Murmuring.* God in punishment for this ingratitude deter-

266. What is supposed to have been the origin of the Jewish "Sanhedrim?" and when was this council appointed? Which of the elders are specified by name? 267. Who was Miriam? Of what sin were Aaron, and Miriam guilty; and what was the consequence? 268. Where was Kadesh-barnea? How many persons were sent to espy the land of Canaan? What report did they make? 269. How did

mined to exterminate the whole nation: but upon the intercession of Moses, He destroyed the *ten* rebellious *spies* with a plague, and condemned the Israelites to wander *forty years* in the Wilderness, till all above 20 years of age, amounting to 603,550 fit for war, should be dead. *Joshua* and *Caleb* the two faithful Spies, who urged the Israelites to make the attempt upon the land, were excepted. *Numb.* xiv. 29—37.

270. *Fifth Murmuring.* The Israelites now refused to turn back, and in defiance of God said, 'No, we *will* '*go* up into the land which the Lord hath promised.' A multitude of them set out on the expedition, and as the Lord left them, a body of *Amalekites* and *Canaanites* fell upon them, and 'smote them even unto Hormah.' *Numb.* xiv. 40—45.

271. **Korah's Rebellion.**—*Sixth Murmuring* KORAH, DATHAN, and ABIRAM, next excited a rebellion against Moses, and Aaron. *Korah's* party said that all Israel were as holy as AARON, and had as much right to the priesthood as he, and his family: while *Dathan*, and *Abiram* contended that they had a better right than MOSES to the leadership of the people. (*Numb.* xvi.) MOSES on hearing this, supplicated the Almighty to decide these questions. Immediately after, God caused the earth to open and swallow up *Dathan*, and *Abiram*, their company, their tents, and all that they had; while *Korah*, and the 250 conspirators who bore the censers, were consumed by fire from the Lord.

272. *Seventh Murmuring.* The people on the next day murmured against this punishment; (*Numb.* xvi. 41.); upon which God sent a *plague* amongst them. Aaron made an atonement before the Lord, and stood between the living and the dead, and the plague was stayed; yet there perished 14,700 men.

273. **Aaron's rod budded.**—The Almighty

God punish the Israelites for refusing to march into Canaan? How long, and for what reason, were the Jews compelled to wander in the wilderness? Who were the two faithful spies? 270. With what people did the Israelites first engage in battle? 271. Describe the nature, and consequences of the rebellion of Korah, Dathan, and Abiram? 272. What were the consequences of this retribution? 273. What miracle was performed on Aaron's rod to confirm his authority?

now determined to set at rest the appointment of the family of Aaron to the priesthood. He commanded a prince of every tribe to cut a rod from a tree, and write upon it the name of his tribe: and these were to be deposited in the Tabernacle until the morrow; and the Lord said 'the man's rod, whom I shall choose, shall blossom.' On the morrow, *Aaron's rod* was found to have *budded*, while the other rods were unaltered; *Aaron's rod* was then laid up in the 'Ark,' as a memorial of the election of the family of Aaron to the priesthood. B. C. 1471. *Numb.* xvii.

274. **Miriam's death.**—At length after 38 years wandering in the deserts of Arabia Petræa, and Idumæa, the Israelites came to *Kadesh* in the wilderness of Zin, near to Edom, where **Miriam** died, and was buried. She was older than Moses and Aaron; and was the means of *Moses* being nursed by his mother when discovered by Pharaoh's daughter. B. C. 1453.

275. **Rock of Meribah.** *Eighth Murmuring.*—While at *Kadesh*, the people murmured again for water. *Moses*, was commanded to '*speak* unto the rock;' but thinking possibly that '*speaking*' would not be sufficient, *Moses*, without direction, '*smote* 'the rock, and water came out abundantly.' It was called the water of *Meribah* (strife), because they 'strove with the Lord;' but as *Moses*, and *Aaron* assumed to themselves the honour of procuring it from the rock, rather than give the glory to God, they were not permitted to enter the Land of Canaan. A similar miracle occurred in *Horeb*. *Numb.* xx. 8—12. *Deut.* xxxii. 51. *Psal.* cvi. 32.

274. Where were they encamped in the last year of their wanderings? When did Miriam die? 275. For what did they murmur at Kadesh? What miracle was performed there? Why were Moses and Aaron not permitted to enter Canaan? Where had a similar miracle been wrought before?

276. **At Edom.**—The Israelites in their march were ordered by God not to disturb the possessions 'of their brethren,' the children of *Edom*, who were descended from ESAU; nor the *Moabites*, and *Ammonites*, the descendants of LOT, whatever provocation they might give; wherefore, being now in the last year of their wanderings, Moses left Kadesh, and on arriving at *Edom* to the south of Palestine, he requested of the king of Edom a peaceable passage through his land; the king refused, and they were therefore compelled to take a tedious circuit, which produced considerable dissatisfaction. *Numb.* xx. 14—21.

277. **Aaron's death.**—On arriving at Mount *Hor* in Moab, AARON by command of God was to be gathered unto his people. Moses having taken off his sacerdotal robes, he put them on ELEAZAR the son of Aaron, and invested him with the High-priesthood, as successor to his father; immediately afterwards, AARON died, aged 122 years, and Israel mourned for him thirty days. (*Numb.* xx. 25—29.) 1451. B. C. 2553. A. M. He had married Elisheba, daughter of Aminadab, by whom he had four sons, Nadab, Abihu, Eleazar, and Ithamar.

278. **Israelites** *attacked.*—After the death of AARON, the Israelites proceeded towards *Zalmonah;* when they encountered the Canaanites under *Arad*, their king, whom they defeated, and destroyed their cities; whence the place was called '*Hormah*' (*utter destruction.*)

279. *Ninth Murmuring.* **Fiery Serpents.**—The people now began to murmur because of the *length of the way*, as well as from want of *better food* than manna. (*Numb.* xxi. 4, 5.) God therefore sent among them *fiery Serpents* which 'bit the people, and much people of Israel died;' but having repented and confessed their sin, Moses was commanded

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276. What did they at Edom? 277. What is the manner of Aaron's death? When did it take place? and where? 278. What occurred to the Israelites on their way to Zalmonah? 279. On what occasion was Moses ordered to make a brazen serpent? What became of the brazen serpent?

to make a *Serpent* of brass, and fix it on a *pole*, and every sufferer that looked upon it was healed. (*Numb.* xxi. 4—9.) This *brazen Serpent* was kept many years, till the people began to worship it; whence Hezekiah destroyed it. (2 *Kings* xviii. 4.)

280. **A Type.**—The healing of their wounds by looking at the *Brazen Serpent* upon the pole, represents our looking by faith to that Redeemer, who was lifted up on the Cross. This is subsequently mentioned by our Saviour as typical of His crucifixion, when conversing with Nicodemus, (*John* iii. 14.) saying, 'And as Moses lifted up the *Serpent* in 'the Wilderness, even so must the son of man be lifted 'up.'

281. **Sihon, and Og.**—Leaving *Zalmonah* the Israelites passed through various districts, till they reached the country of *Moab;* whence they passed on till they arriyed on the other side of the Arnon, on the borders of the *Amorites;* here *Sihon* king of the Amorites made an attack on the Israelites, who repulsed him with much slaughter, and took possession of his territory; and so likewise did *Og*, the giant king of Bashan, who shared a similar fate: his bedstead was 4½ yards long, and 2 yards broad. (*Deut.* iii.)

282. **Balak,** the *king of Moab*, with the princes of Midian, alarmed at the progress and power of Israel sent for *Balaam* the son of *Beor*, living at Pethor, to curse this people, and he should receive great reward. (*Numb.* xxii.) B. C. 1452. *Balaam*, though forbidden by God, yet was tempted to proceed on his ass, when the Angel of the Lord stood in the way, and turned aside the ass, which now miraculously spoke, rebuking his master; and the Angel said to *Balaam*, 'Only the word that I shall speak unto thee, 'that thou shalt speak.' *Numb.* xxii. 35.

280. How was the brazen serpent a type of the Messiah? Where is the brazen Serpent subsequently mentioned? 281. What befel Sihon king of the Amorites, and Og king of Bashan? 282. What is related in Scripture about Balaam, and Balak?

283. **Balaam's prophecy.**—*Balaam* after offering up sacrifices, instead of cursing, blessed the people of Israel; and prophesied, 'There shall come a star out of 'Jacob, and a sceptre shall rise out of Israel, and shall smite 'the corners of Moab, and destroy all the children of Seth.' (*Numb.* xxiv. 17.) *Balaam*, however, advised BALAK to seduce the people of Israel by means of the women of Moab, and Midian; which succeeded for a short time: but eventually *Balaam* and *Balak* perished in battle.

284. **Phineas** or *Phinehas.*—*Ninth*, and *last Murmuring.*—The Israelites were tempted by the *Moabitish* and *Midianitish women* into fornication, and *idolatry.* (*Numb.* xxv. 1, 2.) God interposed, and sent a plague among them, which destroyed 24,000 souls (*ib.* 4—9.); and which was only stayed by the pious zeal of *Phineas* the son of Eleazar, the High-priest, who put to death two of the offenders with his own hand (*ib.* 8.); viz. *Zimri*, a prince of Israel and a Midianitish princess named *Cozbi.*

285. **People Numbered.** — The Israelites were now on the banks of the *Jordan*, and Moses and Eleazar by the direction of God *numbered* the people from 20 years old, and upwards, and found 601,730 capable of bearing arms; there were none among them that were in the former numbering at Mount Sinai, except *Joshua* and *Caleb;* all the rest having died in the wilderness, as God had decreed. *Numb.* xxvi.

286. **Last acts** *of Moses.*—MOSES now informed by God of his approaching death, ascended Mount *Abarim* that he might view the Promised Land. He then appointed *Joshua* to be the future leader of the Israelites. *Moses* was next directed to extirpate the Midianites: 1000 Israelites from each tribe under the command of *Joshua*, marched

283. Quote his prophecy of the star of Jacob. What advice did he give to Balak? 284. How were the Israelites punished for yielding to the seductions of the Midianitish women? What did Phineas? 285. What did Moses, and Eleazar on arriving at the banks of the Jordan? 286. What were the last acts of Moses' life? What became of Balaam, and Balak? and the Midianites?

against them, and 'slew the kings of Midian,' *Balak* amongst the number; and *Balaam* also, the son of Beor, B. C. 1451-2. (*Numb.* xxxi. 8.) They gained an immense booty, and took possession of the land of *Gilead*, on the east bank of the Jordan.

287. **Land Apportioned.**—MOSES now apportioned to the tribes of *Reuben*, *Gad*, and half of *Manasseh*, the whole of the eastern side of the Jordan, (*Numb.* xxxii.), but on condition that they should assist the other tribes in conquering the land of Canaan. *Moses* then gave additional instructions, and directed how the Canaanites were to be destroyed, and the country divided. After this, he gave to the *Levites*, instead of land, *Forty-eight Cities;* six of which were to be *Cities of Refuge*. And lastly, *repeated the laws*, which he had before delivered, and which compose the following Book of *Deuteronomy*.

288. The *six* **Cities of Refuge** were appointed to protect those who *accidentally* killed a man, so that they might have time to prepare their defence, and be brought legally to trial before the kinsmen of the deceased should pursue and kill them. (*Numb.* xxxv. 2. 12.) The roads to these *Cities* were kept in good repair; and all cross-roads had a directing post on which was written, '*Refuge*,' so large, 'that they who run might read.' There were *three on each side* of the river Jordan:—

On the East side :—Bezer, Golan, Ramoth-Gilead.
On the West side :—Kedesh, Hebron, formerly *Kirjath-arba*. and Shechem, *Josh.* xx. 7, 8.

289. **Book of the Wars.**—In the course of the Book of *Numbers*, MOSES makes allusion to '*The Book of the Wars of the Lord*,' (in *Numb.* xxi. 14.). Many think it implies either the *Book of Numbers*, or of *Joshua*, or of

287. Why did Reuben and Gad have the eastern side of Jordan? and on what conditions? What cities were given to the tribe of Levi? 288. What was the object of the Cities of Refuge? How many were there? 289. What is 'The Book of the Wars of the Lord,' alluded to by Moses in the Book of Numbers?

the Judges; or a Book written by MOSES, giving private directions to Joshua how he was to proceed in *the Wars of the Lord*, when he conquered Canaan; and which is referred to in *Exod.* xvii. 14.

Deuteronomy.

2553. A. M. 1451. B. C.

290. THE Book of **Deuteronomy.**—This is the fifth, and last book of the PENTATEUCH, and takes its name from two Greek words, 'deuteros' *Second*, and 'nomos' *a Law*, denoting a repetition of the Law made by MOSES to the new generation of Israelites. It comprises a period of nearly two months.

291. **Its contents.**—This Book was written by MOSES in the plains of Moab, a short time before his death; and contains a narrative of the promises and providences of God, with a brief recapitulation of the general history related in the preceding books;—also a repetition of the chief parts of the Law; and the concluding days of MOSES.

292. **Christ predicted.**—After referring to *past* transactions, and exhorting the Israelites to bear in memory God's merciful dealings with them, and to be henceforward obedient to His commands, *Moses* utters a most remarkable *prediction of Christ*, (*chap.* xviii. 15—18.). The Lord God said to *Moses* 'I will raise them up a *Prophet* 'from among their brethren like unto thee, and will put my 'words in his mouth; and he shall speak unto them all that 'I shall command him.' MOSES then re-iterated the most important portions of the Law, and made such alterations and additions as their change of circumstances required; he predicted also the corruptions of the people; their subsequent calamities on account of their disobedience and

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290. Why is this Book called Deuteronomy? What period of time does it embrace? 291. When was it written? and what does it contain? 292. What most remarkable prediction occurs in Deuteronomy respecting Christ? What did Moses predict respecting the Israelites?

infidelity: and the horrors of the Assyrian, Babylonian, and Roman captivities. *Deut.* xxviii.

293. **The Law, and the Song of Moses.**—Moses also delivered the 'Book of the Law' he had written to the Levites, commanding them to place it in the side of the Ark of the Covenant, and that it should be publicly read every seventh, or *Sabbatical* Year, at the Feast of Tabernacles: after which, he wrote the memorable *Song*, composing the xxxii. chapter, which he directed to 'be taught to all Israel.'

294. **Death of Moses.**—Moses now delivered a farewell address, and, after blessing the people, was permitted by God to take a view of the Land of Canaan from Mount *Nebo*, even the top of *Pisgah* (*Deut.* xxxii. 52.); this was denied to *Aaron* on account of his seconding the rebellion of *Miriam*. Here *Moses* soon after died, at the age of 120 years; and the children of Israel mourned for him *thirty days*; (*Deut.* xxxiv. 7, 8. 10.)—1451. B. C. 2553. A. M. 'And God buried him in a valley in the land of Moab, over against Bethpeor but no man knoweth of his sepulchre unto this day.' *Deut.* xxxiv. 6.

295. **Type.**—Moses in some measure was a type of the Redeemer. As a *leader*, he delivered the Israelites from Egyptian slavery, as Christ delivers his people from the bondage of Satan: as a *legislator* he gave them laws for their comfort and well-being, as the Gospel is for our eternal happiness; and as a *prophet*, he foreshadowed the Promised land, as our Lord points out the Heavenly Canaan.

The Historical Books.

296. The **Historical Books** are twelve in number, extending from *Joshua* to *Esther* inclusive, and comprise a period of 1031 years, viz.—from the death of *Moses* 1451. B. C. to the reformation effected

293. Where did Moses deposit the 'Law?' and what did he command respecting it? 294. Where, and when, and at what age, did Moses die? From what point did he see the Promised land? why was this denied to Aaron? 295. In what way is Moses typical of our Lord? 296. What

by *Nehemiah*, after the return from Babylon; about 420. B. C.

297. **Their contents.**—They give a history of the Israelites under JUDGES; under KINGS as an *united* nation; under KINGS as a *divided* nation, 2 tribes forming the kingdom of Judah, and 10 tribes, that of Israel; and likewise, the Captivity of Babylon; and their subsequent restoration.

298. **The Judges.**—There were 14 *Judges*, who were raised up under extraordinary circumstances to govern the Israelites, after the death of *Joshua*, 1443. B. C.

Of these Judges, the chief were:

1. OTHNIEL, who delivered the Israelites from their Servitude under *Cushan*.
2. EHUD, who delivered them from the *Moabites*.
3. SHAMGAR, who killed 600 *Philistines* with an ox goad.
4. DEBORAH, and BARAK, who conquered *Sisera*, and the *Canaanites*.
5. GIDEON, who slew the *Midianites*.
6. JEPHTHAH, who conquered the *Ammonites*, and made the rash vow.
7. SAMSON, distinguished for his strength, and his victories over the *Philistines*.
8. ELI, who was punished for the wickedness of his sons.
9. SAMUEL, who was the last and most upright of the judges.

299. **Kings.**—After the *Judges*, the nation

period do the Historical Books comprise? 297. What varied circumstances of the Israelites are detailed in the Historical Books? 298. How many Judges were there? Who were the most distinguished Judges; and on what account? 299. Under what kings did the nation remain undivided? What was the duration of each reign?

continued united under three *Kings*, who each reigned 40 years.

1095. B. C.	SAUL,	king, reigned 40 years.
1055. B. C.	DAVID,	king, ——— 40 ———
1015. B. C.	SOLOMON,	king, ——— 40 ———

300. **Kingdom Divided.**—After the death of SOLOMON, *ten* tribes *revolted*, and formed the Kingdom of **Israel**, which had 19 kings, and the *two* remaining tribes formed the Kingdom of **Judah**, which had 20 kings. *Israel* lasted 254 years, from 975. B. C. to 721. B. C.; and *Judah* lasted 388 years, from 975. B. C. to 588. B. C.

Joshua.

2553. A. M. 1451. B. C.

301. THE Book of '**Joshua**' is so called, because it narrates the acts of JOSHUA, the successor of Moses: it comprises a period of about 20, or 30 years.

302. This Book **describes** the occupation of Canaan by the Israelites; the division of the conquered land; and Joshua's death, and burial.

303. **Joshua** was the son of Nun, and of the tribe of Ephraim, born about B. C. 1536.; his name originally was *Hosea* or *Oshea*, 'a saviour', which Moses changed to *Jehoshuah*, the 'salvation of God,' hence *Joshua*, and '*Jesus*.' When in the wilderness, he routed the army of the Amalekites (*Exod.* xvii. 9.); and was one of the *Deputies* sent to view the Promised Land: *his* and *Caleb's* confidence in the promises of God permitted them alone to outlive the 40

300. After the death of Solomon how was the kingdom divided? How long did the kingdoms of Judah, and Israel last? 301. Why is the book of Joshua so called? What period is included in the book of Joshua? 302. What is described in the book of Joshua? 303. What is known of the early life of the successor of Moses?

years wanderings, and enter Canaan. At the death of Moses, *Joshua* was appointed by Divine direction his successor. (*Numb.* xxvii. 18.); *Josh.* i. 5.

304. **Jericho** *espied.*—*Joshua* began by leading the Israelites to the shores of the Jordan, on the eastern side of Canaan; where God promised him that in three days he should pass the river. He sent two spies into Jericho to ascertain the strength of the city; but they were discovered, and escaped only by *Rahab* concealing them on the roof of her house and covering them with the stalks of flax, and afterwards letting them down from a window over the city walls; in return for the woman's kindness, they directed her 'to bind a line of scarlet thread in the window' that they might recognize the house, and protect her and her family. *Josh.* ii. 18; *Jas.* ii. 25.

305. **Passage of the Jordan.**—*Joshua* now commanded the Priests bearing the '*Ark of the Covenant*' to go in advance of the whole body, and the people to follow at about 1000 yards distance: as soon as the feet of the Priests bearing the Ark touched the water, the *Jordan* separated, and left a dry passage for the people to pass. The Priests remained with the Ark in the middle of the river, till all had gone over; a man from each tribe then took a stone from the place where the Priests' feet stood, and set it up at *Gilgal*, where they lodged that night, 'as a *memorial* unto the children of Israel for ever.' JOSHUA also set up *twelve stones* in the midst of Jordan, where the feet of the Priests stood; and they are there unto this day. The 'Ark of the Lord' was the last to pass over: and immediately afterwards the waters of the river rolled on in their usual course. The Israelites encamped in Gilgal, opposite Jericho. This event occurred 1451. B. C. 2553. A. M. *Josh.* iv. 19.

306. While at **Gilgal,** God commanded the rite of *Circumcision* to be renewed; the *Passover* also, which had been omitted from the day when it was performed the second time at Sinai, was likewise kept. On the following

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304. On what side of Canaan did the Israelites enter? Who led them? Through what river, and opposite to what city did the Israelites enter Canaan? Who concealed the spies sent by Joshua, where were they hidden, and by what token was the house to be known when the city was taken? 305. Describe the passage of the Israelites over Jordan. When was it effected? 306. What did the Israelites at Gilgal? and what supply ceased?

day, the supply of *Manna* ceased, and the people obtained food from the ordinary sources. Shortly after, the Divine Being in the form of an Angel appeared to *Joshua*, declaring himself 'Captain of the Host of the Lord;' and after reassuring him of the protection of God, directed him in what way the city of Jericho was to be assaulted. (*ib.* v. 13.).

307. **Jericho** *taken.*—The *first* city attacked by JOSHUA was *Jericho*, situated about 20 miles N. E. from Jerusalem, and 6 from the Jordan (*Josh.* xviii. 21.); it was taken by the intervention of God, who commanded them once a day for six days to march with the Ark completely round the city, preceded by *seven* Priests, bearing seven trumpets of rams' horns; and on the seventh day, to march round *seven* times, blowing the trumpets. While the trumpets were sounding, and the people shouting, the walls fell flat down, and every man entered the city 'straight before him.' *Josh.* vi. 20.

308. **Jericho destroyed.**—The city with its inhabitants and treasures (except the gold, silver, iron, and brass, which were to be consecrated to the Lord), were utterly destroyed; *Rahab*, and her family, were excepted, because she had at the hazard of her life, protected the messengers sent by Joshua to view the city. (*Josh.* vi. 21—26.). 1451. B. C.

309. **The Curse.**—*Jericho* was forbidden to be rebuilt, for *Joshua* said,—'Cursed be the man before the 'Lord that raiseth up, and *buildeth* this city *Jericho:* he 'shall lay the foundation thereof in his first-born, and in 'his youngest son shall he set up the gates of it.' (*Josh.* vi. 26). This denunciation was fulfilled in the reign of *Ahab*, (about 900. B. C.) upon **Hiel**, the Bethel-ite, who ventured to rebuild it. (1 *Kings* xvi. 34.). He lost his first-born, *Abiram*, at the beginning of the work, the rest of the children during the progress of it, and the youngest, *Segub*, when he had finished it.

310. **Achan.**—The Israelites next marched against *Ai*, a city near Bethel. JOSHUA sent 3000 men;

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307. What city was taken first by the Israelites on their entrance into Canaan, and by what means? and where was it situated? 308. What befel the city, and its inhabitants? 309. When, and in whom, was the curse pronounced on him who should rebuild Jericho fulfilled? 310. Account for the reverses Israel met with at the siege of Ai?

but God suffered 36 of them to be slain, and the rest to be put to flight. JOSHUA and the elders of Israel supplicated God, who graciously answered that one of the people had sinned by taking of the spoil of Jericho, and till he should be discovered and punished the Almighty would abandon them. Joshua proceeded instantly to investigate the matter by casting lots; the offender was discovered in the person of *Achan*, who had taken a Babylonish garment, 200 shekels of silver, and a wedge of gold, which he confessed to have concealed in his tent. ACHAN and his family were immediately put to death, upon which God pardoned the Israelites, and *Joshua* proceeded once more against AI.

311. **Ai** *taken.*—*Joshua* now sent a much larger force, with an additional 5,000 to lay in ambush. *Joshua* counterfeiting a flight, drew the men of *Ai* out of the city; upon which the Israelites in ambush rushed in, and burnt the city to the ground: 12,000 men of *Ai* were slain, and the King hanged, but the cattle and the spoil were apportioned amongst the Israelites. After the victory, JOSHUA retired to Mount *Ebal*, where he raised an altar unto the Lord. *Deut.* xxvii. 4, 5. 26; *Josh.* vii.; viii. 1—32.

312. The **Gibeonites.**—The *Canaanites* now united together against the Israelites, but the *Gibeonites*, a tribe of the Hivites, refused to join them. They deceived JOSHUA into a private treaty of peace, as a people dwelling *beyond* Canaan; they came to him with 'old sacks upon 'their asses, and wine bottles, old and rent, and bound up; 'and old shoes upon their feet, and old garments upon 'them; and all the bread of their provision was dry and 'mouldy,' all which had arisen 'by reason of their long 'journey.' JOSHUA, not staying to ask counsel of God, immediately granted them their lives; but when the falsehood of their story was discovered, *Joshua* kept his promise, yet confiscated their possessions, and made them *hewers of wood*, and *drawers of water* for the Congregation, and for the House of the Lord. (*Josh.* ix.)

313. The **Confederate Kings.**—*Adonizedek*, king of Jerusalem, and his four allies, immediately after-

311. By what stratagem did Joshua take Ai? 312. By what stratagem did the Gibeonites escape destruction, and what was the fate eventually decreed to them? 313. How were the king of Jerusalem, and his four allies overcome? What Miracle was performed on this day?

wards made an attack on the *Gibeonites*. JOSHUA hastened to their relief, and received miraculous assistance from God, who cast great *hailstones* from heaven against the Canaanite army; by which a larger number died than by the sword of the Israelites. (*Josh.* x. 10, 11.). And to enable *Joshua* to continue in pursuit, the **Sun** and **Moon** *miraculously* **stood still** *for* 12 *or* 14 *hours*, till the Israelites overcame their enemies, and took them prisoners.

314. The Five Kings fled, and were discovered concealed in a cave at *Makkedah*. JOSHUA, and the captains of Israel, led them forth, and having put their feet on their necks, slew them, and hanged them on five trees before the Lord. *Josh.* x. 12—26.

314. Further **Conquests.**—JOSHUA after this brilliant victory, took possession of Libnah, Lachish, Gezer, Eglon, Hebron, and Debir, and became master of the whole of the south of Canaan from Gibeon to Kadesh-barnea. He next marched against the countries in the north to oppose a more formidable combination of those who were united under *Jabin*, King of Hazor. Joshua proved successful; and in seven years he had subdued 31 kings, ruling over the seven nations of Canaan west of Jordan; viz:—

The AMORITES.	HIVITES, or REPHAIMS.
CANAANITES.	JEBUSITES.
GIRGASHITES.	PERIZZITES.
HITTITES.	See *Josh.* xii.

316. After these conquests, JOSHUA with *Eleazar* the High Priest, and the Princes of the Twelve Tribes, set about the '*Division of the Land*' by lot among the *nine and a half* Tribes not yet apportioned. (*Josh.* xiv. 1.).

317. **Caleb,** the son of Jephunneh of the tribe of Judah, now applied to JOSHUA for the fulfilment of the promise of Moses, that he should have the territory of *Hebron* as his inheritance; this was immediately granted to him, and he at once proceeded to eject its present occupiers. He over-

314. What befel the conquered kings? 315. How long was Joshua conquering the nations of Canaan? How many, and what, were the nations of Canaan? 316. Who set about dividing the land? 317. What was Caleb's portion? Who, and what, were the sons of Anak? What were the nations east of Jordan?

came the three sons of ANAK, then living in *Hebron*, men of immense stature and prowess, and held in great terror by their neighbours. After this, *Caleb* offered his daughter *Acksah* to him who would smite Kirjath-sepher (Debir); OTHNIEL, the son of Kenaz his brother, at once assaulted the city, captured it, and obtained the proffered reward. (*Josh.* xv. 16, 17.). The possessions of *Caleb* were within the limits of the *tribe of Judah*, whose lot was now apportioned; and then the inheritance of the *tribe of Ephraim*, and of the remaining *half of Manasseh*, the sons of Joseph. (*Josh.* xvi.; xvii.)

318. **Tabernacle** *set up*.—The *Tabernacle* was now set up in *Shiloh* as a sign of *rest* to the people, 1445. B. C. (*Josh.* xviii.); which was in accordance with the command of God (*Deut.* xii. 10, 11.). This proceeding was in honor of Joshua, and partly for the convenience of the several tribes; being in the centre of them. Here the 'Ark' remained 350 years till it was taken by the Philistines in the time of Eli. (1 *Sam.* iv. 11.).

319. **Land divided.**—*Seven tribes* were still unprovided for; yet they were allotted to portions of the country not yet conquered. The tribe of *Levi*, having been appropriated to the service of religion, had no land assigned to them; but 48 cities were granted them to dwell in, with the *tithes* of the whole land for a maintenance (*Numb.* xviii.). The entire country was divided among the *twelve tribes* in *twelve lots*, the descendants of Joseph forming the two tribes of *Ephraim* and *Manasseh*, who had each a portion. The twelve Divisions were as follow. On the EASTERN side of the Jordan were the tribes of *Reuben* on the south. *Gad*, in the middle. *Half of Manasseh*, in the north.

On the WESTERN side of the Jordan were—

Judah, to the south, by the Dead Sea.

Simeon, to the south also, with the Mediterranean Sea on the west, and Judah on the east.

Dan to the north of Simeon, but subsequently when dispossessed of a portion by the Amorites, this tribe seized *Leshem* (Laish), called *Dan*, and afterwards *Paneas*, and *Cæsarea Philippi*. *Josh.* xix. 47.

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318. Where, and by whose authority, was the Tabernacle set up at Shiloh? How long did it remain at Shiloh? 319. Which tribe had a peculiar and distinct inheritance? What provision was made for the Levites? Into how many portions was the Land of Canaan divided? Account

Benjamin to the north of Judah.

Ephraim, north of the two last, and extending from the Mediterranean to the Jordan.

Half of Manasseh (the second) north of Ephraim.

Issachar, to the north and east of the half of Manasseh, along the Jordan.

Zebulun north of Issachar, with a part of Asher on the west.

Asher along the Mediterranean, and the most northern of the twelve portions, having Naphtali on the east.

Naphtali, having Asher on the west, and the little Jordan on the east. *Josh.* x.

320. **Unconquered Portions.**—JOSHUA had for his inheritance the city of *Timnath-Serah* (or Heres) in Mount Ephraim. (*Josh.* xix. 50.). But parts of the country were allowed by the Almighty to remain *unconquered*, in order to *prove* the Israelites, 'whether they would harken 'to the commandments of the Lord,' such as the countries of the Philistines, Geshurites, Canaanites, Sidonians, and others, with the five lords of the Philistines, the Gazathites, Ashdothites, Ashkalonites, Gittites, Ekronites. (*Josh.* xiii. 2—6.).

321. **The Eastern Tribes dismissed.**—JOSHUA now summoned the *Reubenites*, *Gadites*, and *half-tribe of Manasseh*, whose portions were on the Eastern side of the Jordan; and after commending their integrity in fulfilling the pledge they had given to assist their brethren in the war, he blessed them, and sent them home to their families with a share of the spoils.

322. **Joshua's Death.**—JOSHUA now assembled the chief men of Israel, exhorting them to a faithful obedience to the Divine will so as to merit His protection and support. After a short period he again addressed them at Shechem, and spoke more at large of the past mercies and deliverances of Jehovah. The people having pledged themselves to a strict obedience, JOSHUA dismissed them, and shortly after *died*, aged 110 years. (1443. B.C.; some say

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for the number. How was the division of the Land of Canaan made among the Children of Israel? Give the names of the tribes. 320. Why were they not allowed to drive out all the inhabitants? Who were left? 321. Which of the tribes were on the East of Jordan? 322. When did Joshua die?

in 1426. B. C.). He appointed no successor; and he was buried in his inheritance on Mount Ephraim. (*Josh.* xxiii. xxiv.).

323. **Eleazar,** the son of Aaron, also died about this time, and was buried in the portion of Phinehas his son in Mount Ephraim. And the *bones of* JOSEPH, which the children of Israel had brought up out of Egypt, were buried in the parcel of ground which *Jacob* bought of the sons of Hamor, the father of Shechem. (*Josh.* xxiv.)

324. **Joshua's Miracles.**—During the command of *Joshua*, the *Miracles* performed by the Almighty in behalf of the Israelites were:—

1. A dry passage through the Jordan. *Josh.* iii. 16.
2. The fall of the walls of Jericho. *ib.* vi. 20.
3. The hail stones against the five kings. *ib.* x. 10.
4. The sun and moon stand still. *ib.* x. 12.
5. The hornets against the Canaanites. *Josh.* xxiv. 12.

325. **Princes of the people.**—After Joshua's death, each tribe chose a *Prince* or *Elder* to govern them, according to the appointment of Moses, (*Exod.* xviii. *Deut.* i. 13. *Josh.* xxiv.); and they formed separate communities independent of each other.

326. **Type.**—*Joshua* must be considered as a prominent type of Christ: he was originally named *Osea*, or *Hosea*, which denotes a 'Saviour' *in hope*,—but Moses, adding to it the name of God, *Jah*, changed it to *Jehosua*, or *Joshua*, which denotes a 'Saviour' *in assurance*;—and he is called by St Luke, and in Ecclesiasticus, '*Jesus*;' a name of the same meaning.

Judges.

2578. A. M. 1426. B. C.

327. **Judges.**—THIS book derives its name from the account it gives of the Israelites under the government of 13 JUDGES, after the death of *Joshua*; from 1426. B. C. to 1117. B. C.

323. When Eleazar? 324. What Miracles attended the Israelites under Joshua? 325. By whom were the people of Israel governed after the death of Joshua? 326. How is Joshua a type of Christ? 327. Whence does the book of Judges derive its name? What period of time is included in the book of Judges?

328. The **authority** of the JUDGES did not extend over all Israel, but was limited to a certain district or country: and the *Lord* '*was with the Judge*.'

329. **Contents.**—The prophet *Samuel* is said to have written this Book. It *contains* the history of the Israelites after the death of Joshua, and while under the government of Elders; and relates the introduction of Idolatry among the Israelites; their consequent oppressions as a punishment; and their deliverance by the Judges.

330. **First Proceedings.**—After the death of *Joshua*, the Israelites in separate tribes; each under its individual head, or 'Prince of the people,' prosecuted the conquest of Canaan. Their first proceeding was to enquire of the Lord at *Shiloh*—'Who shall go up for us against the Canaanites first?' The Lord by *Urim and Thummim* answered,—'*Judah* shall go up, behold, I have delivered the 'land into his hand.' (*Judg.* i. 2.) *Judah* however distrusting the promise united with *Simeon* and began by advancing against *Adoni-bezek*, whom they pursued to Jerusalem; burnt the city, and deprived *Adoni-bezek* of his thumbs and great-toes, by way of punishment for having done the same to 70 petty Kings that had fallen under his power. *Judah's* successes were confined to the mountain districts; the Canaanites in the valley were too strong for him. This tribe then assisted Simeon. The other tribes also went to war, but they obtained so little success, that instead of driving out the Canaanites, they preferred the easier task of making them tributary. This brought a rebuke from the Lord at *Bochim*, which led the Israelites to repent, yet they soon relapsed into their former negligence; and even 'forsook the Lord, and served *Baal*, and *Ashtaroth*.'

331. **Baal,** *Bal, Bel, Belus*, &c., signifies '*Lord*,' or '*Master*,' and was a term applied generally by the heathens to the 'SUN;' while the 'MOON' was known under the name of '*Ashtaroth*.' They worshipped these deities in shady groves, which gave rise to the expression—'serving Baalim and the groves.' (*Judg.* iii. 7.)

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328. What was the authority of the Judges? 329. Who is the author of this book? What does it contain? 330. What events immediately succeeded the death of Joshua? 331. What do you know of Baal?

332. **Micah's Idolatry.**—After the division of the Land, the first departure of the Israelites from the correct worship of God was when *Micah* of Mount Ephraim (as related at the end of the Book of *Judges*—*Judg.* xvii—xxi.), made an image of silver in order to establish worship at home, so as to be saved the trouble of visiting the Tabernacle at *Shiloh* at the times required by the Law; he had an ephod and teraphim, as representations of the Ark and the Cherubim, and consecrated one of his sons, who became his priest. (*Judg.* xvii. 5.) But it is not said that *Micah* actually abandoned the worship of the true God. Shortly after, *Micah* appointed a *Levite*, named *Jonathan*, to officiate as his priest (*ib.* 10.), who subsequently was compelled by the Danites to carry off unknown to Micah 'the ephod, the teraphim, and the graven images,' and go with them to *Laish*, which they rebuilt, and called it *Dan*; where they worshipped God after their own idolatrous fashion for many generations, independently of the Tabernacle at Shiloh. (*Judg.* xviiii.).

333. **Teraphim** were a kind of *images*, and are thought to have resembled the *Cherubim* at the entrance of the Garden of Eden, or those of the Mercy-seat. But the subject is involved in great obscurity. We read of *Laban's* Teraphim (*Gen.* xxxi ; xxxv. 2) ; of those of *Micah* (*Judg.* xvii; xviii.), and of *Michal's*, David's wife (1 *Sam.* xix. 23; see also 1 *Sam.* xv. 23.; *Ezek.* xxi. 21; *Hos.* iii. 4, 5; *Zech.* x. 2.). The Gentiles adopted them as memorials of deceased ancestors ; and they were everywhere stepping stones to idolatry.

334. The **Levite's wrong.**—The next proceeding indicative of the growing degeneracy of the Israelites was the case of the *Levite* of Mount Ephraim. The wife of this Levite, after behaving with gross impropriety, had returned to her father's house in Bethlehem-judah, and her husband went to bring her home. But night overtaking them, they stayed at *Gibeah* of Benjamin. Here they had scarcely found a lodging, before the people assaulted the house, and dragged the woman away. After the most disgraceful ill-treatment, she escaped, and on reaching the house where her husband lodged, she fell dead on the threshold. The *Levite* deeply affected placed the dead-body on his ass, and hastened home. (*Judg.* xix.).

332. What was the idolatry of Micah? 333. What were the Teraphim? 334. What was the Levite's wro related in Judges?

335. The **Benjamites' punishment.**—The *Levite* impelled by revenge sent a part of the corpse of his wife to each tribe, accompanied by an exciting tale of his wrongs. All Israel assembled at *Mizpeh;* and after hearing a full account of the circumstances, they required the Benjamites to deliver up the offenders to punishment; but they refused, upon which the Tribes immediately attacked and slew 25,000 Benjamites with the women and children; leaving but 600 men alive, so that the tribe of Benjamin was almost extirpated. (*Judg.* xx.; xxi.).

336. **First oppression.**—The Israelites began now to form the most intimate alliances with the surrounding nations, and to prefer the filthy abominations of their idolatry to the pure worship of the great Jehovah: so that 'The anger of the Lord was hot against Israel, and he 'delivered them into the hands of spoilers that spoiled them.' The first affliction was under *Chushan-rishathaim*, king of Mesopotamia, who enslaved them for 8 years; but from their earnest prayers, God raised up **Othniel** son of Kenaz, Caleb's younger brother, to be their leader. He was the first of the *Judges* (*Judg.* iii. 9—11.), and restored the Israelites to liberty, and established peace for *forty* years. 1405. B. C.

337. One or other of the tribes of Israel frequently relapsed into the grossest wickedness and idolatry, and were as often oppressed by the neighbouring nations, whom God strengthened for the purpose of their punishment. On the death of *Othniel* the eastern tribes transgressed, when 'the Lord strengthened EGLON the king of 'Moab against Israel.' B. C. 1343.

338. This **Second oppression,** under *Eglon* king of *Moab*, lasted 18 years, and was very severe. Israel, humbled and afflicted, cried unto God, who raised up **Ehud,** a Benjamite, to be their *Judge*. He was a left-handed man, and availing himself of this circumstance when taking the usual tribute to *Eglon*, he slew the king, and hastily gathering his forces, put to slaughter 10,000 Moabites. Thus rescued, Israel enjoyed 80 years repose. (*Judg.* iii. 12—30).

335. What was the punishment of the Benjamites? 336. Who first in Canaan enslaved the Israelites in punishment for their idolatry? Who was the first of the Judges to restore them to liberty? Who was Othniel? 337. Did the Israelites often fall into idolatry? 338. What was their second oppression, and who relieved them?

339. **Shamgar.**—During the time of EHUD, the southern Tribes suffered from the incursions of the *Philistines*. God raised up a deliverer in the person of SHAMGAR, the son of *Anath*, who drove out these oppressors, and slew 600 men with an ox-goad. B. C. 1325. (*Judg.* iii. 31).

340. The PHILISTINES were a people from Egypt, who settled themselves along the sea-coast, after driving out the *Avims*, the original possessors; their territory comprised five lordships, called after their chief towns;—*Ekron*, *Gath*, *Askelon*, *Ashdod*, and *Gaza*. From them the country acquired the Greek name of *Palestine*.

341. The **Third oppression.**—After the death of EHUD, the Israelites again relapsing into idolatry, *Jabin* king of the Canaanites about Hazor, was permitted to inflict them 20 years. B. C. 1305. **Deborah** a prophetess, the wife of Lapidoth, now arose as *Judge*. She sent for *Barak*, the son of Abinoam, out of Kadesh-naphtali: and directed him to march against the enemy; but he refused to go unless DEBORAH would accompany him. *Deborah* assented, but declared that the honour of the victory would be taken from him; for that Sisera would fall by the hand of *Jael*, the wife of Heber, the Kenite, of the posterity of Jethro.

342. **Barak** collected 10,000 men of the tribes of Zebulun and Naphtali, and marched to Mount Tabor against *Sisera*, the commander of the forces of *Jabin*. After a fierce encounter, the Canaanites were driven into the brook Kishon, and *Sisera* fled, and hid himself in the tent of Heber; here falling asleep, *Jael* drove a tent-nail through his temples into the ground, and killed him. *Judg.* iv.

343. **Song of Thanksgiving.**—After the victory, DEBORAH composed a Song of Thanksgiving, which was sung by the Children of Israel to the praise of God, in commemoration of so signal a deliverance (*ch.* v. 24). The land now had rest for 40 years. B. C. 1285.

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339. What befel the southern tribes at this time? What did Shamgar? 340. Who were the Philistines? Where did they dwell, and what were their chief towns? 341. Who was Jabin? Give a short account of Deborah. 342. Who was Barak? Sisera? Jael? Who were the Kenites? 343. What Song did Deborah compose?

344. The **Fourth Oppression.**—The people again 'did evil in the sight of the Lord,' who now delivered them over to the *Midianites* for chastisement. For seven years these people swept off the produce of the land, carried away the flocks and herds, and drove the inhabitants into 'dens and caves.' During this affliction, *Elimelech* and his wife *Naomi*, with their two sons, sought safety in the land of Moab, as recorded in the Book of Ruth. The Israelites in this calamity once more cried unto the Lord. God perceiving their penitence, an angel appeared to **Gideon** the son of *Joash*, the Abiezrite, who lived in Ophrah in Manasseh; and was at the time secretly threshing corn in a wine-press from fear of the Midianites. B.C. 1252.

345. **Gideon's Call.**—GIDEON, informed of the Divine purpose, requested a sign, and hastened home to procure some refreshment for the mysterious visitor. On his return the Angel touched the food with a staff, and it was immediately consumed by fire. Gideon was alarmed, but encouraged by a voice from heaven, he proceeded to throw down the altar of Baal, and destroy the grove, and afterwards offered a sacrifice unto *Jehovah*. GIDEON was now called *Jerubbaal*, 'Baal's adversary.'

346. **Gideon's sign.**—Soon after, the Midianites came down upon Israel, when GIDEON quickly collected an army of 32,000 men, yet his heart failing him, he again supplicated a sign from God. This was granted as GIDEON requested: a *fleece of wool* became wet with dew while the contiguous ground was dry; then the fleece remained dry while the adjoining earth was covered with dew; his fears being now dissipated, he advanced to the attack. (*Judg.* vi.)

347. **Gideon's victory.**—Lest the army of Gideon should assign the victory to their own prowess instead of Divine interposition, the Almighty called on GIDEON to reduce his army. He accordingly permitted all having the least fear to return home; 22,000 quitted the field: yet the remaining 10,000 were too many. By the direction of God these were led to the water-side; and such, as 'lapped of the water with his tongue as a dog lap-

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344. How were the Israelites relieved from the Midianites? Who was Gideon? 345. How was Gideon called? 346. What were the two signs given to him in token that he should succeed? 347. How was his army reduced? By what means did he subdue his enemies?

peth' were to be selected for the battle; while those who 'bowed down upon their knees to drink,' were to be set aside. This reduced Gideon's army to but 300 men. He then with his servant *Phurah*, secretly visited the Midianite camp. His faith being confirmed, GIDEON divided his little army into three bands, giving each man a lighted lamp within a pitcher in his right hand, and a trumpet in the other; then in the darkness of the night he stealthily approached the camp of the enemy, and at a pre-concerted signal every man having blown his trumpet, and broken his pitcher; they all, in the midst of the sudden glare of blazing torches, rushed upon the Midianites, shouting 'The 'sword of the Lord and of Gideon.' The enemy thrown into the most frightful disorder slew friends for foes.

348. **Oreb, Zeeb, Zebah, Zalmunna.**—The Ephraimites at the command of Gideon pursued *Oreb* and *Zeeb*, two of the Midianite princes, whom they overtook and beheaded, while GIDEON went in pursuit of *Zebah* and *Zalmunna*, who had escaped with 15,000 men: (*Judg.* vii.). Passing Succoth with his weary followers *Gideon* requested of its princes some refreshment, but they refused him; the men of *Penuel* treated him in a similar manner; he at length came up with the Midianite kings at Kar-Kor, where he captured both *Zebah* and *Zalmunna*; and afterwards slew them with his own hand, and took possession of the ornaments they wore; and thus ended the war with Midian, (*Judg.* viii.). (B. C. 1245.)

349. **Gideon's Ephod.**—On the return of GIDEON to Ophrah, the Israelites urged him to assume the supreme authority over the country: but he declined, (*Judg.* viii. 23.): yet he requested that he might have the golden ear-rings taken from the Midianites. Of these and other ornaments which they conferred upon him, 'he made 'an *ephod* thereof, and put it in his city, even in Ophrah.' 'But it became a snare unto Gideon.' He at length died, and the country had rest 40 years. (*Judg.* viii.). *Naomi*, who had lost her husband while in Moab, is thought to have returned during this period of repose with *Ruth* her daughter-in-law, and taken up her abode at Bethlehem-judah.

348. What occurred to Oreb, Zeeb, Zebah, and Zalmunna? 349. Explain Gideon's Ephod.

350. **Jotham.**—*Gideon* left a family of 70 sons; together with one other named ABIMELECH. This man aimed at being king; and aided by the Shechemites he put to death his seventy brothers with the exception of JOTHAM the youngest, who escaped; and thus acquired the chief authority. JOTHAM reproved the Shechemites for their treachery, and foretold their ruin in a kind of parable or *Apologue* in which 'Trees chose a king over them: first 'the *Olive-tree*, who having declined; they elected the *Fig-* '*tree*, then the *Vine*, and lastly the *Bramble*.'—*Judg.* ix. 8—15.

351. After this, *Jotham* fled to Beer but what became of him is not known. ABIMELECH reigned three years; but his cruelty led the Shechemites to revolt, these were defeated, and some escaped to the house of their idol *Berith*; which was set on fire, and 1000 perished in the flames. *Abimelech* then attacked the tower of *Thebez*, when 'a woman cast a piece of a mill-stone on *Abimelech's* head,' 'and fractured his skull; he then desired his armour bearer 'to kill him with his sword, that it should not be said he 'was slain by a woman.' (*Judg.* ix. 54.) ABIMELECH was not one of the *Judges*. B. C. 1236.

352. **Tola—Jair.**—The next Judge of Israel was TOLA of the tribe of Issachar; nothing is recorded of his exploits. B. C. 1233. He judged 23 years. The next Judge was JAIR, a Gileadite, B. C. 1210: and nothing is known of him, except that he judged 22 years.

353. **Jephthah.**—The next oppression of the Israelites was of a severer character on account of their increased wickedness. The Almighty abandoned them to the *Ammonites* and the *Philistines* B. C. 1206. Wanting a leader, the Israelites turned their thoughts to JEPHTHAH, the son of Gilead; God, at the prayers of the Israelites, sanctioned his appointment by an outpouring of the Spirit upon him, and he at once marched against the enemy, solemnly vowing that if successful, whatever he first met on his return should be dedicated to the Lord. He was

350. Who was Jotham? Who was Abimelech? What became of the sons of Gideon? How did Jotham reprove the Shechemites? 351. What became of Jotham? What was the end of Abimelech? 352. Who were Tola, and Jair? 353. What was Jephthah's rash vow, and the cause of it?

victorious, and the Ammonites were utterly subdued. But on returning home he was met by his only daughter, who had come out to welcome him; his rash vow came to his recollection, and he felt bound to fulfil it. *Jephthah* therefore gave her up as an offering to the Lord. *Judg.* xi. B. C. 1188.

354. **Shibboleth.**—The *Ephraimites* not having been invited to join in the war, threatened to destroy Jephthah. The conqueror immediately marched against them, and taking possession of the fords of the Jordan, stopped all who attempted to pass, and made them pronounce the word *Shibboleth :* (*Judg.* xii. 5, 6.). An impediment in their speech discovered the *Epraimites*, who called it *Sibboleth*, and 42,000 were slain. JEPHTHAH judged 6 years. B. C. 1182.

355. The next Judge was **Ibzan**, of Bethlehem, who judged 7 years; B. C. 1175. Then **Elon** of Zebulun, who judged 10 years; B. C. 1165. After him **Abdon**, the son of Hillel, who judged 8 years. B. C. 1156. They lived in the northern parts of Israel, and none of their deeds are recorded. (*Judg.* xii. 1.)

356. **Samson.**—Afterwards, when enslaved by the Philistines 40 years, God raised up *Samson*, a man of prodigious strength, to deliver the Israelites from their troubles. An angel of God appeared unto the wife of *Manoah*, and promised her a son; who was to be consecrated to God from his birth, as a Nazarite, and not let a razor come upon his head. When the child was born, he was called *Samson*, and the Spirit of the Lord was upon him. When 20 years of age, he became attached to a woman of *Timnath*, a Philistine city; and one day journeying thither, he met a lion, which he seized and slew; he shortly after, married this Philistine woman, but eventually for her misconduct he parted from her; her father then married her to some one else, when Samson, much irritated, caught 300 foxes, and tying them in pairs, with a fire-brand between them, he turned them among the corn-fields of the Philistines, where the flames made great havoc. The Philistines immediately burnt to death Samson's wife, and her father, as the cause of the mischief; upon which *Samson* in revenge smote the Philistines 'hip and thigh with a great slaughter.' B. C. 1116.

354. What tribe quarreled with Jephthah? What peculiarity of pronunciation belonged to the Ephraimites? 356. Give a brief account of Samson, and of the deliverance he wrought for Israel?

357. **Samson** *at Gaza.*—SAMSON some time after allowed himself to be bound with cords, and to be delivered to the Philistines, and was no sooner in the midst of them than he broke his bonds, and with a jaw-bone he found in his way, slew one thousand of the enemy. Becoming oppressed with thirst, he cried unto the Lord. God at his prayer, supplied him with water from a rock (*Maktesh*). He next went to *Gaza*, where the enemy set a watch upon him: but SAMSON escaped at midnight by carrying away the gates of the city.

358. **Delilah.**—He next became attached to *Delilah*, who was bribed by the Philistines to obtain from him the secret of his strength. She tried the most seductive arts, but Samson repeatedly deceived her; at length, wearied with her importunities, he confessed his vow of Nazaritism, and said, 'if I be shaven, then my strength will go from me.' Seizing the opportunity when SAMSON lay asleep upon her lap, *Delilah* caused his hair to be shaven off. The Lord therefore left him, and his strength failed; the Philistines seized him, and putting out his eyes, brought him to Gaza, where they bound him with fetters of brass, and made him *grinder for the prison.*

359. **His death.**—While in prison, his hair grew, and shortly after, when all the princes of the Philistines had met at a feast in the temple of their *god*, Dagon, they sent for *Samson* to make sport of him; after enduring their insults a short time, he prayed to God, who restored to him his strength; when he seized the pillars that supported the temple, and shook them till the building fell, killing himself, and all the lords of the Philistines, with about 3000 persons. SAMSON lived 38 years, but was judge of Israel about 20 years. *Judges* xvi.—1117. B. C. 2887. A. M.

Ruth.

2686. A. M. 1318. B. C. (or 1245. B. C.)

360. **The Book of Ruth** gives the history of *Ruth*, a pious woman of Moab, who probably lived in the

357. What did Samson at Gaza? 358. How came his strength to fail? 359. How came he by his death? 360. What is described in the Book of Ruth? By whom was it written?

time of the Judge, *Shamgar*, or *Gideon*. 1318. B. C. or 1245. B. C. It was written either by Samuel, Hezekiah, or Ezra.

361. **Reference to Christ.**—The Book of Ruth is particularly valuable in handing down to us the *genealogy of Christ;* and proving the descent of David in the line of Judah, to which tribe the promise of the Messiah belonged. This history also exhibits the great providence of God over them that fear Him.

362. **Ruth** was a Moabitess, of the race that had descended from Lot; she had married *Mahlon*, one of the two sons of *Elimelech* of Bethlehem-Judah. ELIMELECH, although a man of great wealth, retired with his wife *Naomi*, and his two sons *Mahlon*, and *Chilion*, during the great scarcity, into the land of Moab east of the Dead-Sea to escape its pressure. Not long after *Elimelech* died; and his two sons, who had transgressed the commandment of the Lord by taking to them strange wives, died also. They had married two of the women of Moab; Mahlon had married *Ruth*, and Chilion had allied himself to *Orpah*. NAOMI being thus alone in the land of strangers determined to return to Bethlehem-Judah. She urged her two daughters-in-law to go back to their own friends; *Orpah* did so, but *Ruth*, from her attachment to NAOMI, begged to accompany her. This was allowed her, so *Naomi* and *Ruth* came to Bethlehem. (*ch.* i.).

363. **Boaz.**—Soon after their arrival, *Ruth* went to glean in the fields of *Boaz*, her kinsman, a rich citizen of Bethlehem, who treated her with great kindness. (*ch.* ii.). At last, instructed by NAOMI, *Ruth* made known to *Boaz* her relationship to him: which eventually led to *Boaz*, in accordance with the Levitical law, taking *Ruth* to be his wife. By this union with *Boaz*, *Ruth* had a son named *Obed*, who was the father of *Jesse*, and therefore grandfather to *David*, from whose descent sprang the MESSIAH. (*ch.* iv.). See *Matt.* i. 5.

361. For what is the Book of Ruth particularly valuable? 362. Give some account of Ruth, and the family of Elimelech. How was she connected with any of the kings of Israel? 363. Who was Boaz? Of what tribe was he? Who was Obed?

I. Samuel.

2849. A. M. 1155. B. C.

364. THE two **Books of Samuel** derive their name from having been chiefly written by the prophet *Samuel*. He wrote the first 24 chapters of the *first* Book; the remainder is supposed to have been supplied by the prophets *Gad*, and *Nathan*; the 25th and remaining Chapters of the *first* Book, and the whole of the *second* Book describe events which occurred *after* Samuel's death.

365. **Contents.**—The *First Book of Samuel* contains a space of about 100 years, namely, from the birth of *Samuel*, about 1155. B. C. to the death of *Saul*, 1055. B. C.; and comprises the transactions under Eli, and Samuel, and under Saul the first king; as well as the acts of David during the life-time of Saul.

366. **Elkanah—Hannah.**—*Hannah*, the wife of *Elkanah*, being without a child, prayed to God that she might have a son, and engaged faithfully to devote him as a Nazarite to the service of God. Her peculiar earnestness in the Tabernacle at Shiloh, led *Eli* the priest at first to reprove her; but he afterwards joined in her supplications, and eventually a child was born: from these circumstances, the name *Samuel*, 'asked of God,' was given to the infant. *Hannah* brought Samuel to the Tabernacle at Shiloh, and left him in charge of *Eli* to be devoted to the Divine Services, and the pious mother poured forth her gratitude in a sublime Hymn of Thanksgiving. (1 *Sam.* ii. 1—10.).

367. **Eli.**—On the death of *Samson*, ELI, the High-priest, had for some years governed Israel, and now continued to exercise the same civil and priestly functions.

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364. Whence do the Books of Samuel derive their name? Who was the author of them? How do we know that Samuel was not the author of the whole of the two Books called after his name? 365. What period of time is contained in the First Book of Samuel? What transactions are comprised in this Book? 366. Who were Elkanah, and Hannah? Relate the birth of Samuel. 367. Give a short account of Eli. What was his crime?

He was descended from *Ithamar*, fourth son of *Aaron*. ELI becoming aged, administered public affairs with negligence, and with too much indulgence to his unworthy sons; whose conduct not only reflected great dishonour upon God, and brought contempt upon the priestly office; but the vices of their private life were so infamous as to pollute the very Tabernacle, disgrace the worshippers, and demoralize the whole people (1 *Sam.* ii.).

368. **Eli warned.**—ELI, instead of punishing them, administered only mild and gentle reproofs. (*Deut.* xxi. 21.). God therefore sent a prophet to remind ELI of his duties, and impress him with the awful extent of the prevailing corruptions; the Almighty then denounced the ruin of his family, and that he should not only see the affliction of the Tabernacle; but his two sons *Hophni*, and *Phinehas* should both die in one day (1 *Sam.* ii. 30—34.). The warning was ineffectual. God in mercy repeated it through the child *Samuel*, who now ministered in the Tabernacle in Shiloh, and was about 12 years of age.

369. **Eli's punishment.**—The day of punishment at length came. The Philistines renewed their assaults upon Israel, when 4000 perished in battle at *Ebenezer*. As a last effort they sent for the 'Ark of God,' to be brought into the camp, which revived their broken spirits. But the Philistines again prevailed: and the two sons of Eli, *Hophni* and *Phinehas*, were slain by the enemy, who also took possession of the 'Ark of the Lord,' and 30,000 Israelites were destroyed. The blind and aged *Eli*, who sat by the way anxious to learn the issue of the contest, on hearing of this terrible calamity, fell backward from his seat, 'his neck brake, and he died.' He was succeeded in the priesthood by his third son *Ahitub* or *Ahiah;* and in the government by *Samuel*. 1116. B. C. 2888. A. M. He was 98 years old; and 'had judged Israel *forty* years.' 1 *Sam.* iv. 12—18. These sad tidings coming to the ears of Phinehas's *wife*, she prematurely brought forth a son, and named him *Ichabod*, saying, 'the glory is departed from Israel.' (iv. 20.)

370. **The Ark.**—The Philistines on gaining possession of the '*Ark*,' took it from *Eben-ezer* to Ashdod,

368. What punishment was inflicted upon Eli? 369. What befel the Ark? How did the two sons of Eli die? Of what were they to be the sign? What were their names? Who succeeded Eli? 370. What circumstances attended the possession of the Ark by the Philistines? How long did they keep it?

and placed it in the temple of their idol Dagon but his image immediately fell down, and was broken. They carried it about to other places; but it was so continued a source of affliction to them, that after *seven* months they restored it to the Israelites. When the 'Ark' was at *Bethshemesh*, the inhabitants with irreverrent curiosity looked into it; upon which they were afflicted with a plague, that took off above 50,000 people. The *Ark* was afterwards removed to Kirjath-jearim. 1 *Sam.* vi. 19—21.

371. **Samuel.**—The prophet *Samuel* succeeded to the government a few years after the death of *Eli*, and was the last of the Judges of Israel; he was the son of *Elkanah* and *Hannah;* and was devoted to the service of God as a Nazarite from his infancy. Having been brought up at the Tabernacle in Shiloh, under *Eli*.

372. The **Philistines** *again*—The Philistines had not since made any assault upon Israel; but after the lapse of about 20 years they again marched against the Israelites at Mizpeh. *Samuel* prayed and offered sacrifices for the people. God heard them, and dispersed the Philistines by means of a violent thunder storm. (1 *Sam.* vii. 13.) Samuel then proceeded to improve the moral and social condition of the Israelites, making yearly journeys for the purpose to *Bethel*, *Gilgal*, and *Mizpeh:* he also provided for their education by maintaining the 'Schools of the Prophets;' and brought prosperity and happiness on the people. Age, relaxing the vigour of his administration, he appointed his two sons, *Joel* and *Abia*, to assist him.

373. **Saul** *made King.*—But the two sons of *Samuel*, 'took bribes, and perverted judgment,' (1 *Sam.* viii. 3.) Wherefore the elders of Israel fore-seeing the evils they thought would be likely to follow the death of *Samuel*, besought him to appoint them a King. (1 *Sam.* viii. 5.). *Samuel* grieved at their rejection of God's own government, prayed unto the Lord; Jehovah, although charging them with unfaithfulness, permitted him to accede to their request. Samuel then anointed *Saul* of the tribe of Benjamin, as the King of Israel. 1095. B. C. This monarch, some years afterwards disobeyed God, when *Samuel* was directed by

371. What circumstances attended Samuel's early life? Who was his mother? Who was the last of the Judges? 372. How were the Philistines the next time defeated? 373. What causes led to the establishment of monarchy among the Hebrews? and when?

the Almighty to anoint *David* to be Saul's successor (1 *Sam.* xvi. 13.). A few years after this event, *Samuel* died, 1057. B. C., about two years before *Saul*, at the age of 98 years, deeply lamented by the whole nation; and having judged Israel *forty* years. He was buried at Ramah, the place of his usual residence. (1 *Sam.* xxv. 1.)

374. **Saul,** the son of *Kish*, was the first king of the entire tribes of Israel. He had been sent to look for his father's asses, and when at Ramah, making enquiries of *Samuel* respecting them, the prophet foretold to him his high destiny, and privately anointed him King, 1095. B. C. He confirmed his election by predicting three events that would happen to him on one day: 1*st*, two men would inform him that his father's asses were found: 2*dly*, three others would meet him, and provide him with refreshment: 3*dly*, he would meet a company of prophets, when the Spirit of God would come upon him, and he would prophesy with them, and be turned into another man. (1 *Sam.* x. 2—7.) These events occurred as foretold. *Samuel* then directed the Israelites to choose by lot who should reign over them; when the lot fell to *Saul*. The people then shouted "God save the King" (*May the King live*).

375. *Saul's* first exploit was to oppose *Nahash* the Ammonite King, who had surrounded Jabesh-Gilead with a vast army: *Saul* collected 300,000 Israelites, and 30,000 men of Judah, and by hasty marches surprised *Nahash*, and completely routed his forces. SAMUEL, then confirmed the kingdom to *Saul* with sacrifices, and festivities: but at the same time he spoke of God's past providences in their behalf, and of their sinfulness in preferring a King to the government of Jehovah; and to prove the truth of his words, SAMUEL brought down storms of thunder and rain upon their wheat-harvest. But he comforted the terror-stricken people by declaring that 'if they followed the Lord, 'the Lord would not forsake them'; B. C. 1095. (1 *Sam.* xi. xii.)

376. **Saul's first error.**—After a lapse of two years, *Saul*, being anxious to relieve Israel from the oppression of the Philistines, collected his forces first at *Michmash*, and then at Gilgal, where SAMUEL had promised to meet him

When did Samuel die? 374. Give a brief account of Saul's election. 375. When was the Kingdom confirmed to Saul? 376. What was his first error?

in 7 days. The people becoming alarmed at the numbers of the Philistines continued deserting the King's standard till only 600 men were left. *Saul* growing impatient at the delay of SAMUEL, presumed to offer the sacrifices. In the midst of this proceeding SAMUEL arrived, and after denouncing Saul's unfaithfulness, informed him that the Lord had determined that the Kingdom should not continue in his family.

377. *Saul* in dismay went to Gibeah to watch the enemy: but his son *Jonathan*, full of faith in God, encountered the Philistines. God miraculously aided him; and the panic-stricken host fled in all directions: *Saul* quickly led on the pursuit, and Israel was delivered. The King's hastiness now almost sacrificed his valorous son; for keeping up the pursuit he had proclaimed, 'Cursed be the man that eateth before the evening.' *Jonathan*, unaware of this prohibition, being exhausted with exertion, tasted a little honey. *Saul* condemned him to instant death: but the people resisted, and 'rescued Jonathan, that he died not.' B. C. 1093. (1 *Sam.* xiv.) *Saul* continued his successes defeating the Ammonites, Philistines, Moabites, and Amalekites.

378. **Saul's rejection.**—The Almighty had now determined on the extirpation of the Amalekites. SAMUEL directed *Saul* therefore to march against them, and destroy them utterly, without exception or reserve of persons, cattle, or property. The King, with a large army, advanced to the task, and overwhelmed them: but he was tempted to save *Agag*, the King of Amalek, and the best of the spoil, under a pretence of sacrificing to the Lord. SAMUEL, apprized by God of this disobedience, rebuked *Saul* for his sinfulness, adding 'The Lord hath rejected thee from being 'King over Israel.' AGAG was then slain by the prophet, who returned to Ramah, and 'came no more to see *Saul*.' B. C. 1079. (1 *Sam.* xv.)

379. **Saul, and David.**—SAMUEL was then commanded by Jehovah to anoint *David* as the successor of *Saul*, and 'the Spirit of the Lord now departed from the 'King,' (1 *Sam.* xvi. 14.). This produced a state of melancholy, which found relief only in the music of *David*, whose

377. What happened to Jonathan at Michmash? 378. What caused Saul's rejection? 379. Who was elected to succeed him? What occasioned the ill-will of Saul against David?

skill upon the harp led to his introduction to the King. *Saul* having recovered was so pleased with David, that he appointed him his armour-bearer. Soon after, the Philistines having renewed their attacks on Israel, *Saul* collected his forces to oppose them: but his people were terrified at the appearance of the giant *Goliath*.

380. **Goliath** of Gath, a descendant of the Rephaim; was 6 cubits and a span high, and the staff of his spear like a weaver's beam: his armour weighed 5000 shekels of brass, and his spear's head, 600 shekels of iron. This Philistine challenged the Israelites to single-combat: none dared to meet him. *David* hearing of it, accepted the challenge: and took only his sling and a few smooth stones, and advancing towards the giant, he exclaimed—'I come to 'thee in the name of the Lord of hosts, the God of the 'armies of Israel, whom thou hast defied,' and immediately slang a stone into the forehead of *Goliath*, which felled him to the ground. *David* then cut off his head, and the Philistines immediately fled, and were routed with immense slaughter. B. C. 1064. (1 *Sam.* xvii.). This action obtained for David a captaincy, and the friendship also of *Jonathan*; but the praises of the people excited the bitter jealousy of the monarch. B. C. 1063. (1 *Sam.* xviii.).

381. **Saul persecutes David.**—*Saul* twice attempted David's life with a javelin, but ashamed of his treatment, he promised him his daughter, *Michal*, in marriage, if he would slaughter 100 Philistines; *David* was successful, and received the King's daughter. But *Saul* was determined to get rid of David. *Jonathan* tried to appease his father, and a pretended reconciliation was effected, but David was soon after obliged to escape for his life. He hastened to SAMUEL, and shortly after secretly returned home; but the day approaching when it was usual for him to sit at meat with the King, he had an interview with *Jonathan*, who endeavoured to effect a reconciliation with his father, but in vain; so that David was obliged to flee once more. B. C. 1062. (1 *Sam.* xx.).

382. **David flies to Nob.**—*David* hurried to *Nob*, where he obtained some refreshment from *Ahimelech* (or

380. Who was Goliath of Gath? 381. Did David marry Saul's daughter? What befel him soon afterwards? 382. What did David at Nob? Why did he counterfeit madness? Why did Saul destroy Abimelech, and the priests of Nob? Who escaped?

Abimelech), the priest, who having no other than the shew-bread, gave him the hallowed loaves (*Mark* ii. 36.); and likewise the sword of *Goliath*. *Abimelech* however was not aware of Saul's ill-will. David then fled to *Achish*, King of Gath, where he was obliged to feign madness, and 'scrab-'bled on the doors of the gate, and let his spittle fall down 'upon his beard.' (1 *Sam.* xxi.). *David* then escaped to the *cave of Adullam*, near Bethlehem, where he obtained 400 followers. *Saul* now sent for *Abimelech*, and the rest of the priests, and charging them with treason in succouring *David*, he ordered them to be put to death: and there fell 'three score and five' priests; the city of *Nob* also, with its inhabitants, cattle, and property, *Saul* utterly destroyed. *Abiathar*, one of the sons of Abimelech, alone escaped, and fled to David. B. C. 1061. (1 *Sam.* xxii.).

383. **Saul pursues David.**—Directed by the prophet *Gad*, *David* left Adullam, and marched against the Philistines; he rescued *Keilah*, which they had attacked, and obtained considerable booty. *Saul* advanced against David, who retired with about 600 followers into the wilderness of *Ziph*, where *Jonathan* secretly visited him. *Saul* followed him to the hill of Hachilah, and thence to *Maon*; but the King being called away by an invasion of the Philistines, David retired to *Engedi*. 1061. B. C. (1 *Sam.* xxiii.).

384. **Saul in David's power.**—After repelling the Philistines, *Saul* renewed his pursuit after David: the King retired to sleep in a cave, in the interior of which David and his men had previously concealed themselves; *David* cut off the skirt of the King's robe; and when at a distance, exhibited it to the monarch, and reproached him with his relentless hatred. 1061. B. C. (1 *Sam.* xxiv.).

385. **Nabal and David.** *Samuel* now died, and was buried at Ramah, 1060. B. C. *David* went into the wilderness of Paran, where his provisions failing him, he applied in his distress to *Nabal*, a rich man of Carmel, whose immense flocks of sheep and goats David had protected whilst in the neighbourhood. It being shearing time, *Nabal* kept open house; but he was of a churlish and coarse disposition, and insolently refused David's request. *David* determined to put *Nabal* and his family to the sword, but

383. What happened to David at Keilah? 384. On what occasion did he spare the life of Saul? 385. Who was Nabal, and under what circumstances did David marry Abigail? What does Nabal signify?

Abigail, the wife of *Nabal*, loaded several asses with provisions, and unkown to her husband went forth to appease the wrath of David. Her presents were received, and being assured of forgiveness, *Abigail* returned home. Finding her husband drunk, she deferred telling him till the morning. *Nabal* hearing what had occurred fainted with emotion, and '10 days after the Lord smote *Nabal* that he died.' *David* immediately after married *Abigail*; his former wife *Michal*, the King's daughter, having married another. B. C. 1060. (1 *Sam.* xxv.)

386. **Saul in David's power** again.—*David*, once more came to the hill of Hachilah. *Saul*, informed of his retreat, went in search of him with *Abner* his general, and 3000 chosen men. David accompanied by *Abishai* stole down into the camp where *Saul* slept, and took away the King's spear from his bolster, and a cruse of water from his side; then returning to the opposite hill, he again reproached Saul's inflexible enmity. (1 *Sam.* xxvi.). *David* now retired with his 600 followers to his heathen friend, *Achish* at Gath, with whom he continued at *Ziklag*, a year and 5 months. During which, David made several successful inroads upon the Geshurites, Gezrites, and Amalekites. B. C. 1058. (1 *Sam.* xxvii.)

387. **David at Ziklag.**—*Achish* now united his forces with the Philistine lords in an invasion of Israel, taking David and his band with him. But the friends of Achish mistrusting David's fidelity insisted on his being sent back. *David* returned to *Ziklag*, and found it had been plundered during his absence by the Amalekites. *David* went in pursuit of them, and regained the whole of the persons and property they had taken, with immense booty besides. (1 *Sam.* xxix. xxx.)

388. **The Witch of Endor.**—In the mean time, *Saul* becoming alarmed at the formidable array of the Philistines, and being from his wickedness shut off from the privileged means of access to God, he sought advice from a woman 'familiar with spirits' living at Endor; the 'witch' enquired whom she should bring before him. *Saul* answered 'Bring me up Samuel.' The witch proceeding with her sorceries, *Samuel*, by God's permission, presently stood before them. *Saul* addressing the prophet, bemoaned his

386. What did David at Ziph? At Ziklag? 387. What befel Ziklag? 388. What are the circumstances connected with the witch of Endor?

miserable condition, and begged *Samuel* to tell him what to do. The prophet informed him, that—'The Lord will 'deliver Israel with thee into the hand of the Philistines: 'and to-morrow shalt thou and thy sons be with me.' The unhappy King fell prostrate at this intelligence, and immediately after returned to his army at Gilboa. B. C. 1056. (1 *Sam.* xxviii.)

389. **Saul's Death.**—On the next day, the Philistines attacked the Israelites, who fled in all directions: *Jonathan*, *Aminadab* and *Malchishua*, three sons of Saul, were slain, and the king himself dangerously wounded. *Saul* immediately ordered his armour-bearer to kill him; who refusing, 'he fell on his own sword, and his armour-'bearer fell likewise upon his sword, and died with him;' (1 *Sam.* x. 2—7.) 1055. B. C. Thus died Saul after a reign of 40 years. (1 *Sam.* xxxi. 2—4.). Some time after Saul's death, seven of his sons were destroyed by the *Gibeonites*, as an atonement for his slaughter of their people. (2 *Sam.* xxi. 6.).

390. The **'Land of Canaan'** was originally peopled by the posterity of Canaan, the son of Ham (*Gen.* x. 15.); and from having been promised to the seed of Abraham by the Almighty, (*Gen.* xii. 7; xiii. 15.), it acquired the appellation of the '*Land of Promise*,' (*Heb.* xi. 9.). It took the name of the '*Land of Israel*' from the Israelites, the descendants of Jacob, having settled themselves there; and subsequently it gained the name of the '*Land of Judah*' from the superior influence of that tribe. After the Babylonish Captivity it was called by Zechariah '*The Holy Land*.' (ch. ii. 12.). From the Philistines, who dwelt along the Mediterranean Coast, it acquired the name of '*Palestine*' (*Exod.* xv. 14.): but by heathen writers it was known as *Syrian Palestine*, *Syria*, and *Phœnicia*.

391. **Its extent.**—It was about 170 miles long, and 80 broad, and extended according to the *promise* of God from 'the river of Egypt' (Nahal or *Nile*) unto the '*Great River*,' the river Euphrates. (*Gen.* xv. 18.) MOSES defines it, as bounded on the *north* by Lebanon and Syria; on the

389. How came Saul by his end? What four persons died with him? Which of his misdeeds involved his family in great calamity after his decease? 390. What several appellations have been given to the Land of Canaan? 391. How far did it extend to the north, and to the south? and to the east, and to the west?

south, by the river of Egypt, the desert of Zin, the southern coast of the Dead Sea, and the river Arnon; on the *east* by Arabia Deserta, and the lands of the Ammonites, Moabites, and Midianites; and on the *west* by the Mediterranean or 'GREAT SEA.' (*Numb.* xxxiv.) Near the northern extremity of the land stood the city of *Dan*, and near the southern, the city of *Beersheba*; hence the expression, 'from Dan to Beersheba,' to denote the whole length of the Land of Canaan.

392. **Its conquest** was commenced by MOSES, who took possession of the lands of *Sihon* king of the Ammorites, and of *Og* king of Bashan, on the eastern coast of Jordan; and gave them to the tribes of *Reuben*, *Gad*, and *half of Manasseh* (*Numb.* xxi; *Josh.* xii. 2—6.) JOSHUA divided the rest of the country among the remaining *nine and a half* tribes (*Josh.* xii.). On the accession of *David*, that monarch drove the Jebusites out of Jerusalem, (2 *Sam.* v. 6.), and conquered the Philistines and Moabites, (viii. 1, 2; xxi. 22.), and Ammonites (xi. 31.); but it was not till the reign of *Solomon* that the Israelites were in full possession of the *Promised Land*. That king 'reigned over all king-'doms from the river (Euphrates) unto the land of the 'Philistines, and unto the border of Egypt.' 1 *Kings* iv. 21. 24.

393. **The Tabernacle.**—The religious services of the Israelites were still performed in the TABERNACLE *of Moses*; which, after they had taken possession of the Land, was first set up at *Gilgal*, and then at *Shiloh* (*Josh.* xviii. 1.; *Jer.* vii. 12.) in the tribe of Ephraim. But when the '*Ark of God*,' was removed from the Tabernacle by the sons of *Eli*, it fell into the hands of the Philistines, and the *Ark* was never afterwards restored to the *Mosaic Tabernacle*. Eventually, when God rejected Ephraim, *Shiloh* was abandoned (*Ps.* lxxviii. 60. 67.), and the *Tabernacle* removed to *Gibeon*, (1 *Chron.* xvi. 39; xxi. 29; 2 *Chron.* i. 3.), where it remained till the erection of the '*Temple*,' within which all its materials were deposited.

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392. What portion was conquered under Moses? and under Joshua? What were the conquests of David? What was the extent of their possessions in the time of Solomon? 393. Where were the religious Services performed?

II. Samuel.

2949. A. M. 1055. B. C.

394. THE **Second Book of Samuel** is supposed to have been written by the prophets *Gad* and *Nathan*, and contains the history of DAVID, the second king of Israel, during a period of nearly forty years, from 1055. B. C. to 1017. B. C.

395. **David Chosen.**—DAVID was the son of *Jesse*, of the tribe of Judah, of the town of Bethlehem, and was born 1085. B. C.; he was anointed king by *Samuel* at the direction of God, in preference to his seven brothers, at the age of about 15 years, for said *Samuel* 'the Lord seeth 'not as man seeth; for man looketh on the outward ap-'pearance but the Lord looketh on the heart.' (1 *Sam.* xvi. 7.) God chose *David* to be His servant, and took him from the sheep-folds to be king over Israel. (1 *Sam.* xvi. 11—13; *Psal.* lxxvii. 51.).

396. **While King-elect.**—After being anointed, on account of his skill in music he was chosen to play before *Saul* when in a state of deep melancholy. After a few years, David went forth and slew the giant Goliath (1064. B. C.); but the praises of the people excited the jealousy of Saul. (1063. B. C.) *David*, on the return of the king's malady, again played before him, and twice *Saul* attempted his life. He also refused *David* his daughter unless he slew 100 Philistines; but having accomplished this, he received *Michal* in marriage; but *Saul* continuing to seek his life he fled, first to the high-priest *Abimelech* at Nob, where he eat the shew-bread; and thence he retired to *Achish* king of Gath (1062. B. C.). Here to save his life, he was obliged to feign *madness*. He then went to *Adullam*, where he gathered 400 men, and proceeded afterwards to *Maon*, and thence to *Engedi*, (1060. B. C.) whither Saul followed

394. Who were the authors of the Second Book of Samuel? what does it contain? 395. Who was the father of David, and where did he dwell? Of what tribe was he? When and by whom was David anointed king? 396. Give the life of David up to his accession. What was his character, and for what were his early years distinguished?

him with 3000 men. The king entered a cave in which David was secreted, who cut off the skirt of Saul's robe unperceived. David next threatened the life of *Nabal* for refusing him sustenance, but he died a few days after, when David married his widow, *Abigail* (1059. B. C.). After this, while concealed in the hill of Hachilah, *David* by night got into Saul's camp, and took away his spear and cruse of water unperceived. *David* sought shelter again with *Achish* king of Gath; who gave him Ziklag to reside in. The Philistines now renewed their attack on Saul at *Gilboa;* when the Israelites were worsted, and *Saul* and his three sons slain. (1055. B. C.). DAVID lamented the death of *Saul*, and *Jonathan* (2 *Sam.* i.), and directed by God, he proceeded to *Hebron*, where the tribe of Judah acknowledged him king. (2 *Sam.* ii.).

397. **Ishbosheth.**—The 11 other Tribes by the advice and assistance of *Abner*, Saul's general, raised ISHBOSHETH, the only son of Saul, to the throne; he reigned at *Mahanaim; Abner* some time after marrying *Rispah*, a concubine of Saul's, brought down upon him the anger of *Ishbosheth. Abner* eventually deserted to David; but he soon fell by the hand of *Joab* (1048. B. C.) in revenge for his slaying Joab's brother, *Asahael. Ishbosheth* himself was murdered not long afterwards by two of his captains, Baanah, and Rechab. *David* punished the assassins, and was now proclaimed at Hebron king over all Israel, at the age of 37 years. 1048. B. C. (2 *Sam.* v. 1—3.).

398. **Jerusalem** *taken.*—DAVID now marched against *Jerusalem*, which was in the possession of the Jebusites. (*Judg.* i. 8. 21.) *Jerusalem* comprized the four hills of Zion, Acra, Moriah and Bezetha. The strong-hold of Zion was well fortified by nature, so that DAVID promised that he who would first storm its walls should be chief-captain of his armies. *Joab* performed the exploit, and became the chief-captain. DAVID made Jerusalem the capital of his kingdom, and *Hiram* king of Tyre, having supplied him with workmen and materials, he built a royal residence on Mount Zion, whence it was called the 'City of David.' He next prepared for the performance of religious services within it by bringing the *Ark* from Kirjath-jearim.

397. Who was Ishbosheth, and what befel him? What side did Abner take? 398. Give an account of Jerusalem? when did it become a royal residence?

399. **Uzzah,** and *the Ark.*—After two successful engagements with the Philistines at Rephaim, (1043. B. C.) David now attempted to bring the 'ARK' to Jerusalem from Kirjath-jearim; where it had remained in the house of *Abinadab*, under the care of his son Eleazar. (1 *Sam.* vii. 1.) But instead of having it carried on the shoulders of the *Kohathites* as directed in the Law, he had it placed on a new cart under the care of *Uzzah* and *Ahio*, sons of Abinadab. The movement of the vehicle causing it to be shaken, *Uzzah* put forth his hand to steady it, when he immediately fell dead. (1 *Chron.* xiii. 9.) DAVID alarmed, directly ordered the 'Ark' to be placed in the house of *Obed-Edom.* But while here it brought such blessings and prosperity to that family, that after three months, David following the requirements of the Law, put it under the care of the Levites, and brought it safely to the tabernacle which he had prepared on Mount Zion. (2 *Sam.* vi; 1 *Chron.* xv.) 1042. B. C.

400. The king now proposed to *Nathan,* the prophet, to build a Temple for the Ark of the Lord: but this was forbidden, and the honour transferred to his son, because *David* 'had shed blood abundantly, and made great 'wars.' Yet God promised—'I will raise up thy seed after 'thee, which shall be of thy sons; and I will establish his 'kingdom. He shall build me an house, and I will establish 'his throne for ever.'

401. **David's** *successes.*—The king now subdued the *Philistines*, and the *Moabites*, and *Hadadezer*, king of Zobah, submitted to him. DAVID then chastised the Syrians and made Damascus tributary: and returned to Jerusalem with immense booty. In his march he encountered the *Edomites*, and made them tributary. (1040. B. C.) 2 *Sam.* viii.; 1 *Chron.* xiv. xviii.

402. **Mephibosheth.**—DAVID remembering his pledge to the affectionate *Jonathan*, discovered that he had a son named MEPHIBOSHETH, so called from being lame in both his feet. (2 *Sam.* iv. 4.) He placed him under the care of *Ziba*, an old servant of the late king; appointed him a seat at the royal table, and restored to him the property of Saul. (*ib.* ix.) 1040. B. C. Subsequently, at the time of the rebellion of Absalom, *Ziba* having represented *Mephi-*

399. What occurred to Uzzah? to Obed-Edom? 400. Why was not David allowed to build the Temple? 401. Relate some of David's successes. 402. Who was Mephibosheth? what befel him?

bosheth as taking part in that revolt, David transferred to *Ziba* all the property (*ib.* xvi.); but eventually, discovering the deception of *Ziba*, the king restored to *Mephibosheth* half of the possessions. (*ib.* xix.) There was another *Mephibosheth*, a son of Saul by *Rizpah*, who was sacrificed to the vengeance of the Gibeonites. (*ib.* xxi. 7, 8.)

403. **Ammonite War.** — On the death of *Nahash*, the Ammonite king, DAVID sent a message of condolence to the young king *Hanun;* but his servants being treated with indignity, he despatched a large army under the command of *Joab* to punish the Ammonites. They hired an immense body of Syrian soldiers, and *Joab* sending his brother *Abishai* against the Ammonite division of the enemy, he himself fell upon the Syrian allies. The Israelites were victorious. (1037. B. C.) But *Hadadezer* the Syrian king, sent *Shobach* to redeem their defeat. DAVID went in person to oppose the Syrians, who were completely subdued, and the country made tributary. 1036. B. C.

404. **Uriah slain.** — *Joab* was next sent to complete the subjugation of the Ammonites; and he began by besieging Rabbah. *David* was in Jerusalem, and was now tempted to commit the great sin of his life. He took *Bathsheba*, the wife of *Uriah* the Hittite, a captain in the army before Rabbah, and to conceal the infamy, DAVID summoned *Uriah* home; and sent him back to *Joab* with a letter in which he wrote—'Set ye *Uriah* in the forefront 'of the hottest battle, and retire ye from him that he may 'be smitten and die.' *Joab* obeyed, and *Uriah* fell a sacrifice to the wickedness of the king. 2 *Sam.* xi. 1034. B. C.

405. **Bathsheba.**—The mourning for her husband was scarcely passed, when *Bathsheba* was married to DAVID 'but the thing that DAVID had done displeased the 'Lord'; and *Nathan* was sent to reprove the king. The prophet laid before DAVID in a parable the wrongs of a poor man robbed of his ewe lamb by a rich, cruel, and licentious neighbour. David indignant at the injustice, exclaimed, 'as the Lord liveth the man that hath done this thing shall 'surely die.' Nathan astounded the king with the reply 'Thou art the man'; and proceeded to declare 'The sword 'shall never depart from thine house: I will raise up evil

403. Relate David's war with the Ammonites? 404. How came Uriah by his death? 405. Who was Bathsheba? How did Nathan reprove David?

against thee out of thine own house.' *David's* repentance however obtained for him personal forgiveness; and *Bathsheba* subsequently begat *Solomon* (1033. B. C.), called also *Jedidiah*. David now assaulted *Rabbah* in person, took an immense amount of booty, and completed the subjugation of the Ammonites. 2 *Sam.* xii.

406. **David's sons.**—David had 15 sons, six born in Hebron, and nine in Jerusalem; with some others. (1 *Chron.* iii.). The most noted were the *four* following—*Amnon*, *Absalom*, *Adonijah*, and *Solomon*.

407. **Amnon** was the eldest son of David, born of Ahinoam; he became deeply attached to his sister *Tamar*, which ended in her ruin. 1032. B. C. *Absalom* determined to revenge her injury. After the lapse of two years, he invited his brothers to an entertainment. During the festival, *Amnon* was assassinated by order of his brother. 1030. B. C. when *Absalom* hastily fled to Geshur. 2 *Sam.* xiii.

408. **Absalom,** the second son of David, was born of Maacah, the daughter of *Talmai*, king of Geshur; he was the handsomest man in Israel, and possessed of the finest head of hair (2 *Sam.* xiv. 25.). He stayed three years at Geshur under the protection of *Talmai*, his grandfather, (2 *Sam.* xiii.) when by the interest of *Joab*, and the widow of *Tekoa*, who had worked upon the King's paternal feelings, he was allowed to return to Jerusalem, (1027. B. C.) and ultimately was received again into favour. (*ib.* xiv.). But fearing he might be set aside on account of his wicked conduct, he aspired to the government: and even proclaimed himself king; DAVID took alarm, and fled from Jerusalem. (1023. B. C.). ABSALOM immediately went to Jerusalem, where he was also received as king. *Ahithophel*, urged *Absalom* to pursue his father immediately with 12,000 men; but this pursuit was over-ruled by the council of *Hushai*, who had been sent by David to counteract the intrigues of *Ahithophel*. *Ahithophel* foreseeing the result of Hushai's advice retired to Giloh, and there hanged himself (2 *Sam.* xv.; xvii. 23.). ABSALOM, however marched against David; an engagement ensued at *Mahanaim*, in which the rebel army lost 20,000 killed. ABSALOM fled through the

406. Who were the four most noted sons of David? 407. What was the fate of Amnon? 408. Give an account of Absalom, his wicked conduct towards his father, and his punishment. How did David receive the tidings of his death? Who was Ahithophel.

forest of Ephraim, where his hair becoming entangled in the branches of an oak, his mule went from under him, and left him suspended from the tree. *Joab* hastened after him and pierced him through the heart: his body was cast into a pit, and covered with a heap of stones. (2 *Sam.* xviii.). DAVID was deeply grieved at the death of *Absalom*, and wept for him. (*ver.* 33.)

409. **Absalom's rebellion.**—When DAVID retired from Jerusalem before Absalom, he crossed Mount Olivet, where *Ziba* treacherously misrepresented the conduct of *Mephibosheth;* and on arriving at Bahurim, *Shimei* of the family of Saul cursed DAVID, and threw stones at the King and his followers. *Abishai* the brother of Joab would have slain *Shimei*, but was forbidden by David; and he ultimately received the King's pardon. (2 *Sam.* xvi. 5; xix. 18.). When DAVID reached *Mahanaim*, *Barzillai* the Gileadite of Rogelim brought provisions for him and his forces: and after the defeat of Absalom, DAVID rewarded *Barzillai's* kindness by offering him a residence in his palace; but on account of his great age and infirmity, being 80 years old, Barzillai requested the honour to be given to his son *Chimham.* (2 *Sam.* xvi—xix.) B. C. 1023.

410. **Sheba's rebellion.**—No sooner was the insurrection of *Absalom* quelled than the zeal of the tribe of Judah in conducting DAVID back to Jerusalem excited the bitter jealousy of the other Tribes, and prompted *Sheba* son of Bichri, a Benjamite, to revolt. *Amasa*, the King's nephew who had been general of Absalom's forces, but was now pardoned, was ordered to proceed against *Sheba;* but not being punctual in obeying, *Abishai* was despatched to stop the rebellion. *Joab* accompanied his brother *Abishai*, and instigated by revenge assassinated *Amasa*, and then pushed on to the city of Abel; the inhabitants to save themselves cut off the head of *Sheba* and threw it over the wall into the midst of *Joab's* forces: thus putting an end to the revolt. (2 *Sam.* xx. 6—20.). B. C. 1022.

411. **Three Years' Famine.**—Shortly after a *famine for three successive years* oppressed the land of Israel. DAVID enquired of the Lord, and discovered that it was an infliction on account of Saul's *slaughter of the Gibeonites.* This was an act of cruelty, as well as a public violation of that solemn oath of security given to them by

409. What befel David in his flight? 410. What did Sheba? 411. How were the Gibeonites appeased?

Joshua, and the princes of Israel. (*Josh.* ix.). DAVID asked the Gibeonites what would satisfy them, and they demanded *seven men* of the family of Saul to be hung up before the Lord in Gibeon (Gibeah). DAVID surrendered them, and when they were executed, the *famine* ceased. 1019. B. C. *Rizpah's* maternal affection led her to watch the bodies of her sons day and night, to keep off birds and beasts. (2 *Sam.* xxi. 1—14.).

412. **Numbering the people.**—DAVID after all these successes was tempted to commit another transgression by *numbering* the people; which was in opposition to the Divine will. The prophet *Gad* came to the King by the command of God, and denounced punishment on David for his transgression. He offered him the choice of three visitations—*a 7 years' famine* (3 years', in 1 *Chr.* xxi. 12.)—a *3 months' defeat in war—or a 3 days' pestilence.* The King preferred trusting to the mercy of God, and therefore chose the last. But after 70,000 of his people had perished, with a penitent heart he bought the threshing floor of *Araunah* the Jebusite for 50 shekels of silver, and there built an altar, and prayed that the plague might be stayed. The Almighty heard him, and the plague ceased. 2 *Sam.* xxiv.; 1 *Chron.* xxiv. 1017. B. C.

413. **David's declining days.**—DAVID's life now drawing to a close, he collected the materials for building the Temple; and remembering the predictions of *Nathan*, he appointed *Solomon* to succeed him; and after informing him of his divine election, instructed him in the details of his duty. 1 *Chron.* xxii. 1016. B. C.

414. **Adonijah,** the son of David by *Haggith*, aimed at superseding *Solomon*, and obtaining the government before David's death. He bought over *Joab* the captain general, and *Abiathar* the chief-priest, and at once assumed the state and privileges of sovereignty. But DAVID directed Zadok, Nathan, and Benaiah, to conduct *Solomon* to Gihon, and there proclaim him King. The party of *Adonijah* was in consequence broken up. *Solomon* forgave Adonijah, in this matter; but his intrigues at a subsequent period caused Solomon to order him to be put to death. (1 *Kings* i. ii.)

412. How was David punished for numbering the people? Where was the pestilence sent upon David stayed? 413. Who was to suceeed him? 414. What was the conduct of Adonijah?

415. **David's Death.**—DAVID now oppressed with the infirmities of age, and declining health, summoned all his counsellors and officers. He then directed the arrangements of the service for the House of the Lord—gave orders for the management of the military department, and of the royal domains (1 *Chron.* xxiii—xxvii.), and afterwards died, aged 71 years, (1 *Kings* ii. 1—11.), after a reign of 7 years at *Hebron*, and 33 at *Jerusalem*, making altogether 40 *years*. 1015. B. C. 2989. A. M. He was buried in that part of Jerusalem called the '*City of David*.'

416. **Music, Singing, and Public Offices.**—DAVID ordered the various services of the Levites, adding *music*, and *singing* to the appointed service of God. (1 *Chron.* xvi. 37—42.; xxv.) He ornamented and fortified *Jerusalem* (2 *Sam.* v. 4—11.); and made preferment in the army dependent upon valour. (2 *Sam.* xxiii. 8—13; 1 *Chron.* xi. 20—47.). He also established different departments of public affairs: a commander-in-chief; a recorder, or public historian; and a King's secretary. (2 *Sam.* viii. 16, 17.)

417. **Joab** exercised great influence over David, and being a popular man with the army the King dared not call him to account for acts of disobedience; neither for the murders of Abner, and Amasa; nor for the death of Absalom. *Joab* was cruel, revengeful, and imperious; and on the rebellion of Adonijah in David's old age, *Joab* having sided with him, David on his death-bed counselled Solomon to punish him for his crimes; and he was eventually put to death.

418. **David's** *character*.—David was a prophet, and an eminent type of our Saviour; he composed the greater part of the *Psalms*, which were written by Divine inspiration, and foretold many things concerning Christ. (*Luke* xxiv. 44.; *Acts* ii. 29, 30.) The chief blemishes of David's life were his conduct to *Bathsheba*, his effecting the death of *Uriah*, and his pride in *numbering* the people.

415. When did David die? 416. What addition did David make to the appointed service of God? 417. Whence arose the influence of Joab with David? What was the end of Joab? By whose orders was he put to death? 418. What was the character of David? What were his writings? what were his chief sins?

I. Kings.

2989. A. M. 1015. B. C.

419. The *two* **Books of Kings** are supposed to have been written by Ezra, although some have inscribed them to Jeremiah; and some, to Isaiah.

420. The **First book of Kings** embraces a period of 126 years, from the last year of David's reign 1015. B. C. to the death of Jehoshaphat, 889. B. C.; it describes the conspiracy of Adonijah; the death of David; the reign of Solomon; the revolt of the Ten Tribes, and formation of the two Kingdoms of Israel, and Judah; and the reigns of their Kings down to Jehoshaphat.

421. **Solomon.**—On the death of David, 1015. B. C. *Solomon* by the express declaration of God succeeded to the throne; among his first acts was the putting of his brother *Adonijah* to death for rebellion.

422. *Joab*, and *Shimei* likewise were condemned to lose their lives. *Joab* hastened the day of punishment by plotting with *Adonijah* against SOLOMON; he was slain by *Benaiah*, the son of Jehoiada, at the command of the King. (1 *Kings* ii. 34.) B. C. 1014.

423. The high-priest *Abiathar* having also abetted the conspiracy of Adonijah; he was banished by SOLOMON to his native city Anathoth, his life being spared for the services he had rendered David. *Zadok* succeeded him in the priest-hood.

424. **Solomon's power.**—When at Gibeon, sacrificing to the Lord, GOD said to *Solomon* in a dream 'Ask what I shall give thee.' The King immediately desired 'wisdom and knowledge' (2 *Chron.* i. 7—10.); 'an

419. Who was the author of the Book of Kings? 420. What period is embraced in the first Book of Kings? What does it describe? 421. What was one of the first acts of Solomon on coming to the throne? 422. How did Joab hasten the day of his punishment? 423. What befel Abiathar? 424. What did God say to Solomon in a dream when at Gibeon, and what was the king's reply?

'understanding heart to judge Thy people, that I may 'discern between good and bad.' This was granted to him; and as he had not requested worldly and selfish advantages, the Almighty super-added riches and honour far beyond what all his predecessors had possessed, or any successor would enjoy. 1 *Kings* iii. 5—14.

His wisdom.—*Solomon* became the wisest of mankind. The first display of his wisdom occurred in a claim which was set up by two women to an infant child. Each asserted to be the mother of the child brought before him. *Solomon* ordered the child to be cut in two, and be divided between them; whence the solicitude of the real mother gave up her claim, rather than her child should be injured. (*ib.* 16—28.)

425. **Shimei,** who had cursed David when at Mahanaim (2 *Sam.* xvi. 7, 8.), had been pardoned by the late king; yet *David* said to *Solomon* 'hold him not guiltless, 'for thou art a wise man, and knowest what thou oughtest 'to do unto him; but his hoar head bring thou down to the 'grave with blood.' (1 *Kings* ii. 8, 9.). So *Shimei* was ordered by SOLOMON to take up his abode in Jerusalem, where he was to reside under penalty of death. *Shimei* obeyed three years, when two of his servants running away, he pursued them to Gath, Solomon immediately ordered him to be put to death for transgressing his command. (1 *Kings* ii. 13—34). B. C. 1011.

426. **Extent** *of his kingdom.*—Peace now prevailed, and the kingdom of Israel attained its greatest extent. *Solomon* ruled over all the countries from beyond the Euphrates to the Nile; and his neighbours either paid him tribute, or were his allies; and he had horses, and chariots of war in abundance. *Hiram* king of Tyre, congratulated him on his accession, and subsequently assisted him with men and materials for building the Temple of the Lord. The king of Tyre also sent builders, and masons, and skilful workers in metal, wood, and linen, and in dying, and carving. 1 *Kings* v. 8—12; 2 *Chron.* ii. 7—15.

427. **The Temple.**—*Solomon* now laid the

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425. What became of Shimei? 426. What was the extent, and condition of Solomon's kingdom just before building the Temple? To what king was Solomon indebted for assistance in the erection of the Temple? To what nation had Solomon recourse for builders, and wood-carvers? 427. By whom, when, and where, was the Temple built? On what Mount?

foundation of the Temple with great magnificence. 1012. B. C. 2992. A. M. He spent nearly four years in getting together the materials, and he completed it in *seven and a half* years. (1 *Kings* vi. 38.) 1004. B. C. 3000. A. M. He erected it on *Mount Moriah*, near Mount Zion, in Jerusalem, where Abraham had offered Isaac (*Gen.* xxii.), and where the angel had appeared to David over the threshing-floor of Araunah when the pestilence was stayed. (2 *Sam.* xxiv. 18. 1 *Chron.* xxi. 15.). The form of the building, and the treasure and materials, had been supplied by David: who obtained the pattern through Divine teaching 'by the 'Spirit'—(1 *Chron.* xxviii. 12. 19.) and the 'stone was made 'ready beforehand, so that there was neither hammer, nor 'axe, nor any tool of iron heard in the House while it was 'in building.' (1 *Kings* vi. 7.)

428. **Who employed.**—In the construction of this great building, there were employed 70,000 Canaanites, in carrying burdens; 80,000 in cutting stone out of the quarries, and wood in the mountains; 3,600 overseers of the works; 30,000 Israelites in the quarries and forests of Libanus.

429. **Its Dedication.**—In the *dedication* of the Temple in the following year, (1003. B. C. 3001. A. M.) there were sacrificed 22,000 oxen, and 120,000 sheep for peace-offerings; The 'Ark' was deposited in the Most Holy place; and fire coming down from heaven consumed the sacrifices, and the glory of the Lord filled the whole Temple. (2 *Chron.* v. 11—14; vii. 1.) The Mosaic Tabernacle at Gibeon was taken down, and stowed away among the treasures of the Temple. The Tabernacle of David remained, and its spiritual worship, is supposed to have given rise to *Synagogues*.

430. **Its extent.**—The portion of the Temple devoted to Divine Service was similar in form to the Tabernacle, but much larger: the Temple is supposed to have been about 140 ft. long; the Porch 20 ft. (1 *Kings* vi. 3.); the Holy-place 80 ft. (*ib.* 17.); and the most Holy-place 40 ft. (2 *Chron.* iii. 3.); the width was 40 ft. (2 *Chron.* iii. 3.), and

428. How many men were employed in the construction of the Temple? 429. Give the date of the dedication of the Temple? What were the sacrifices at its dedication? 430. What was the form, and what were the dimensions of the Temple?

the height 60 ft. (1 *Kings* vi. 2.) The Porch, however, was 240 ft. high, (2 *Chron.* iii. 4.)

431. **Its destruction.** — This Temple continued 33 years, when it was plundered by *Shishak*, king of Egypt, 971. B. C. (1 *Kings* xiv. 25, 26 ; 2 *Chron.* xii. 9.). King *Joash* put it in repair. B. C. 856. (2 *Kings* xii. 11.) But *Ahaz* plundered it to satisfy the demands of Tiglath-Pileser, B. C. 740 : *Hezekiah* also, to bribe Sennacherib. B. C. 726. But the greatest spoliator was Nebuchadnezzar in B. C. 606 ; and again in B. C. 599 : at last he utterly destroyed it in the reign of *Zedekiah*, 588. B. C: having stood, about 424 years, 3 months, and 8 days.

432. **The Second Temple.**—After laying in ruins 52 years, the foundation of the second Temple was laid by *Zerubbabel*, *Jeshua*, the High-priest, and the Jews, by permission of *Cyrus*, 536. B. C. (*Ezra* i. 1—4 ; ii. 1 ; iii. 8—10.) ; but they were interrupted 15 years through the misrepresentations of the Samaritans, (*Ezra* iv. 1—24.). They resumed their task in the second year of Darius, and in the sixth, it was completed, and dedicated, (*Ezra* vi. 15, 16.), after having been begun 21 years. 515. B. C. 3489. A. M.

433. This *Second* Temple was in breadth, and height, twice as large as that of Solomon's, but it was inferior in glory ; wanting *five* principal things : *viz.* (1) the Ark, and Mercy-seat ; (2) the Divine presence, the visible glory of the Shechinah ; (3) the holy fire of the altar ; (4) the Urim and Thummim ; and (5) the spirit of prophecy.

434. The *Second* Temple was plundered and profaned by *Antiochus Epiphanes* (170. B. C.), when the worship of God was suspended for 3 years, (1 *Mac.* iv. 52.), but it was restored by *Judas Maccabeus*. In the time of Herod it was almost rebuilt. (17. B. C.)

435. The **Temple of Herod.** — *Herod* employed 2 years in preparing the materials, (B. C. 17.) and it

431. When, and by whom was Solomon's Temple destroyed? 432. When, and by whom was the second Temple begun? When was it finished? 433. In what respects was it different from the first? 434. What was the fate of the Second Temple? How many Temples were there at Jerusalem, and who built them ? 435. Describe Herod's Temple. When, and by whom was it destroyed?

was fit for Divine Service in 9½ years, yet not quite completed in the time of our Saviour; it became the admiration and envy of the world; but, as our Saviour predicted (*Mark* xiii. 2.), it was demolished by *Titus*, 70. A. D. on the same day of the same month, on which Solomon's Temple had been destroyed by Nebuchadnezzar.

436. It was the personal presence of Christ in the Temple built by Zerubbabel, and from whence issued in later years the 'Gospel of peace,' that verified the prophecy of *Haggai*, that 'the glory of this latter house shall be 'greater than of the former.' (*Hagg.* ii. 9.).

437. **Solomon's fame.**—After the erection of the Temple, *Solomon* built costly *palaces* for himself, and his queens; fortified many cities, and extended the commerce of his country. SOLOMON also had a navy of ships at *Ezion-geber*, at the head of the eastern arm of the Red-Sea; whence he traded largely with *Ophir*, in southern Arabia, and with *Tarshish* (or Tartessus) in the south of Spain, and also along the shores of the Mediterranean. Adjoining *Ophir* was *Sheba*, whose Queen being informed of the wealth, power, magnificence, and wisdom of Solomon, came with valuable presents to satisfy her mind that all that had been reported was true. (1 *Kings* x. 6, 7; *Matt.* xii. 42; *Luke* xi. 31.). The gold trade with *Ophir* was such that 'all the drinking vessels, and the vessels of the house were of pure gold,' (1 *Kings* x. 21.); 'and the King made silver to be in Jerusalem as stones,' (*ib.* 27.); a vast trade was also carried on in corn, wine, oil, timber, gems, and spices, besides gold and silver.

438. **His errors.**—This wonderful prosperity, instead of warming his heart with gratitude and thankfulness, led SOLOMON to turn aside from the Divine Law, and forget God. He had also numerous wives (1 *Kings* xi. 3.), who turned his heart from Jehovah and induced him to worship other gods, and even to build temples for them on the Mount of *Olives* opposite to the Temple of Jehovah. He worshipped *Ashtoreth*, of the Zidonians, and *Moloch* (or *Milcom*), of the Ammonites, and *Chemosh* of the Moabites. The Lord then said to him in a dream—'as thou hast not kept My cove-'nant and My statutes, which I have commanded thee, 'I will surely rend the kingdom from thee, and will give it 'to thy servants.' 1 *Kings* xi. 12.

436. How was the prophecy fulfilled that the Second Temple should excel the first? 437. What was the fame of Solomon? 438. What were Solomon's errors?

439. **Solomon's troubles, and death.** The enormous expences incurred in building the Temple, the Royal Palaces, and other public works, together with the extravagant expenditure of the King, forced him to impose oppressive taxes on the people. *Hadad*, a young prince of Edom, now attempted to regain his paternal possessions, by allying himself to a powerful free-booter named *Rezon*, who had revolted from Hadadezer King of Zobah; and the two succeeded in taking from SOLOMON, Syria, Damascus, and part of Edom.

440. *Jeroboam*, SOLOMON's commissioner of taxes over the tribes of Ephraim and Manasseh, was at this time met by the prophet *Ahijah*, who taking a new garment from off the shoulders of *Jeroboam*, rent it into *twelve pieces*, saying—'Take thee *ten pieces;* for thus saith the Lord, the 'God of Israel, Behold I will rend the Kingdom out of the 'hand of Solomon, and will give *ten tribes* to thee because 'they have forsaken me, and have worshipped Ashtoreth, '&c....' But *Jeroboam* being too impatient to wait SOLOMON's death, excited a revolt; which ended in his flying to Egypt, and seeking the protection of *Shishak* its King. SOLOMON at length *died* at the age of 58 years, after a reign of 40 years, 975. B. C.; and he was buried in the city of David. (1 *Kings* xi.; 2 *Chron.* ix.)

441. **Solomon's Writings.**—Of all the works written by SOLOMON, *three* only exist: viz. the Books of *Proverbs*, *Ecclesiastes*, and *the Canticles* or Solomon's Song: 1004 of his poems are said to have perished. Some have thought he wrote the '*Book of Wisdom*,' and of '*Ecclesiasticus*.'

442. **Rehoboam.**—On the death of SOLOMON, his son *Rehoboam* succeeded to the throne at the age of 41 years. The people supplicated a remission of their enormous burdens: the King consulted the aged counsellors of his father, who recommended him to conciliate the people. *Rehoboam* also conferred with his young companions, who urged a very opposite course. The King preferring the counsel of the latter, answered—'My father did lade you

439. What were Solomon's troubles? 440. What occurred to Jeroboam? When did Solomon die? 441. What Books of the Old Testament were written by Solomon? 442. Who succeeded Solomon? Who was Rehoboam? What was the occasion of the revolt of the Ten Tribes?

'with a heavy yoke, I will add to your yoke: my Father 'hath chastised you with whips, but I will chastise you with 'scorpions.' (1 *Kings* xii. 11.)

443. **The Revolt.**—*Ten Tribes* immediately invited *Jeroboam* to return from Egypt, and elected him King. *Rehoboam*, collected an army of 180,000 men in order to bring back the *Ten Tribes* to their obedience; but God by the mouth of the prophet Shemaiah forbid the people of Judah to war against their brethren the children of Israel: REHOBOAM was therefore compelled to submit to be King of the two tribes of Judah and Benjamin: while JEROBOAM reigned over the *Ten Tribes*.

444. **Two Nations.**—The nation was thus divided into two Kingdoms. B. C. 975. (1 *Kings* xii.; 2 *Chron.* x.): the *Two* Tribes forming the Kingdom of Judah under REHOBOAM; and the *Ten* Tribes, the Kingdom of Israel under JEROBOAM.

445. **Jerusalem.—Shechem.**—REHOBOAM made *Jerusalem* the capital of his kingdom; it was in the tribe of Benjamin, 25 miles west of the Jordan; in the time of Abraham it was called Salem; and when the Israelites took possession of Canaan it was called Jebus, whence *Jebus-salem*, or *Jerusalem*. JEROBOAM made *Shechem* in the tribe of Benjamin, the capital of his kingdom.

ISRAEL.

446. **Jeroboam** was the son of Nebat, an Ephraimite, and fearing that the Ten Tribes by going to offer sacrifices at the Temple of Jerusalem, might return to their obedience to Rehoboam, set up *two golden calves* and altars at Dan and Bethel, the two extremities of his kingdom, where sacrifices were to be offered to prevent them

443. At the revolt of the Ten Tribes whom did they make their king? Give the date B. C. of the revolt of the Ten Tribes? 444. What were the two nations? 445. What towns were the capitals of the two respective Kingdoms? In what tribe was Jerusalem situated? What was the name of Jerusalem previous to its capture by Joshua? 446. Who was Jeroboam? What means were employed by Jeroboam to prevent the Ten Tribes from returning to the house of David? Why were the two calves of gold set up? What was Jeroboam's sin?

going to Jerusalem; he also made priests from the lowest of the people. This sin was his ruin. (1 *Kings* xii.). { *Israel.*

447. *Jeroboam* also instituted a Feast in imitation of the Feast of Tabernacles, and took upon himself the office of high-priest and offered the sacrifices. God sent to him a prophet from Judah, who cried out against the altar: 'O altar! behold a child shall be born unto the house of 'David, *Josiah* by name, and upon thee shall he offer the 'priests of the high places that burn incense upon thee, and 'men's bones shall be burnt upon thee:—and he gave a 'sign, saying, the altar shall be rent, and the ashes that are 'upon it shall be poured out.' 1 *Kings* xiii.

448. *Jeroboam* attempted to seize the prophet, but his hand withered; the altar also was rent, and the ashes poured out as predicted; but the prophet, by God's permission, restored his hand to him again (1 *Kings* xiii.): and, as foretold, the altar was destroyed 350 years after by *Josiah*, king of Judah. *Jeroboam*, invited the prophet home, but he replied 'it was charged me by the word of the Lord, 'saying—eat no bread, nor drink water, nor turn again by 'the same way that thou camest;' so he returned by another way.

449. **The Prophet disobedient.**—An old prophet of Bethel hastened after the young prophet, and begged him to return, telling him that an angel had sent him to bring him back. Upon this the prophet of Judah turned back with him. The Lord now reproved the prophet of Judah for his disobedience, and declared—'thy 'carcase shall not come unto the sepulchre of thy fathers.' On renewing his journey, the *disobedient prophet* was met by a lion, and slain, and his body taken back to Bethel, and buried by the old prophet. 1 *Kings* xiii.

450. **His Son's illness.**—Notwithstanding this, *Jeroboam* continued his idolatrous practises, and God

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447. What manifestation of God's displeasure happened to Jeroboam when sacrificing at Bethel? What did the prophet who cameto Jeroboam at Bethel prophecy? 448. What king of Judah is connected with the transaction? How was it fulfilled? By whom was the altar at Bethel afterwards destroyed? 449. What is related about the disobedient prophet? 450. What other warning was given to Jeroboam?

in mercy gave him another warning. His son *Abijah* being dangerously ill, he sent his wife in disguise to consult the prophet *Ahijah*, who was blind. On the arrival of the Queen, the prophet by divine inspiration exclaimed 'Come in thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.' He then predicted the death of the king's son, and that he alone of the house of Jeroboam would die a natural death. The Queen had no sooner returned than *Abijah* died, according to the word of God. (2 *Chron.* xiii. 15. 18.).

Israel.

451. HIS DEATH.—*Jeroboam* at length died, after a reign of 22 years, (954. B. C.), and the memory of his iniquity is perpetuated by the title of '*who made Israel to sin*,' which always follows the mention of his name; he was succeeded by his son NADAB.

452. **Nadab** reigned nearly two years, walking in the sin of his father: he was killed by *Baasha*, his general; who usurped the kingdom, and destroyed the whole race of Jeroboam, as *Ahijah* had prophesied. 1 *Kings* xv. 29. B. C. 953.

453. **Baasha** reigned over Israel 23 years, as wickedly as his predecessors. He made war with Judah, in which he was successful but *Asa* king of Judah, having subsidized *Benhadad* the Syrian, to make an incursion in the north of Israel, *Baasha* recalled his forces from Judah. At length, the prophet *Jehu*, was sent by the Almighty to warn him of his wicked course, and to foretell the destruction of his house. He died at *Tirzah*, now the royal city instead of Shechem, and was succeeded by his son *Elah*. 955—930. B. C.

454. **Elah**, after a reign of nearly two years, was assassinated by one of his officers named *Zimri*, 'while 'he was in Tirzah drinking himself drunk in the house of '*Arza* his steward.' B. C. 930—929.

455. **Zimri** attempted to occupy the vacant throne; and put to death the whole family of *Baasha*, thus

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451. When did Jeroboam die? how long did he reign? What is the title by which the memory of his conduct is perpetuated? 452. By whom was he succeeded? 453. What was done by Baasha? 454. Who succeeded Baasha in Israel? What became of Elah? 455. What was Zimri's end?

fulfilling the prediction of the prophet *Jehu*. But the army at Gibbethon elected *Omri*, the captain of the host, to fill the throne. *Omri* hastened to *Tirzah*, when *Zimri* despairing of success set fire to his palace, and was burnt in the midst, (1 *Kings* xvi. 15—22.), after reigning but seven days. B. C. 929. } *Israel.*

456. **Omri,** on acquiring the crown, founded the city of Samaria, in the tribe of Ephraim, which now became the capital of the kingdom of Israel; it was about 40 miles north of Jerusalem, situated on a hill, which derived its name from *Shemer* or Shomer, of whom it was purchased by OMRI.

457. **Tibni.**—*Omri* was opposed by TIBNI six years, when the latter dying, OMRI reigned over all Israel 12 years;—six at Tirzah, and six at Samaria. He was succeeded by his son, the notorious *Ahab*. 929—918. B. C.

458. **Ahab,** son of Omri, exceeded the wickedness of his predecessors, (1 *Kings* xvi. 29.): he married *Jezebel*, the daughter of Eth-Baal, the king of the Zidonians, who introduced the idols of Baal, (the Sun), and Astarte, (Ashtaroth, the Moon), into Israel, and engaged *Ahab* and the people in their worship.

459. JERICHO *rebuilt.*—In the midst of this impiety '*Hiel* the Bethelite rebuilt *Jericho;* he laid the 'foundation thereof in *Abiram* his first-born, and set up the 'gates thereof in his youngest son *Segub*. 1 *Kings* xvi. 34. Thus fulfilling the curse pronounced by *Joshua*.

460. ELIJAH—OBADIAH.—It was now that God sent Elijah the prophet, to reprove *Ahab*, and punish him with a three years' famine. B. C. 910. ELIJAH retired to the *brook Cherith*, where he was miraculously fed by *Ravens* bringing him bread and flesh morning and evening, and he drank of the brook. When the water failed in consequence of the great drought, he went by Divine guidance to the house of a *poor widow of Zarephath* (or *Sarepta*) near Sidon, who had an only son. Here he lived upon the wo-

456. Who was the founder of Samaria? Where is it situated? 457. Who reigned over part of Israel during the time of Omri? How long did Omri reign? by whom was he succeeded? 458. Give a short account of Ahab? Who was Jezebel? 459. What was fulfilled at the rebuilding of Jericho? 460. What remarkable prophet arose in the time of Ahab? How was Elijah sustained?

man's *barrel of meal*, and *cruse of oil*, which miraculously failed not in their supply: and when the widow's son died *Elijah* raised him to life. { *Israel.*

461. *Jezebel* put to death all the prophets of the Lord she could find; and there was believed to be but one living, although the Almighty knew of 7000 men who had not bowed the knee to Baal. *Obadiah* also, the governor of Ahab's house, had concealed 'a hundred prophets by fifty 'in a cave, and fed them with bread and water.' (xviii. 4—19.)

462. THE PROPHETS OF BAAL.—At the end of three years, *Elijah* by Divine direction appeared before AHAB, 906. B. C. He requested the king to gather all the prophets of Baal, and the people of Israel on Mount Carmel, there to be convinced whether Jehovah was God, or Baal?—each party offered a sacrifice; that of Baal remained unchanged, while that of *Elijah*, though water was thrice poured over it, was consumed by fire from heaven. At the command of *Elijah*, the prophets of Baal were then immediately slain at the brook Kishon; and at the prayer of the prophet rain fell, and the famine ceased B. C. 906. (1 *Kings* xviii.)

463. ELIJAH ESCAPES. — Immediately after, *Jezebel* sought the life of *Elijah*, who fled into Arabia, where an angel furnished him with 'a cake baken on the coals and a cruse of water at his head,' in the strength of which he was sustained 40 days and 40 nights. He then went to *Horeb*, where he was impressed with the appearance of a strong wind, an earthquake, and then fire; but the Lord was present in a 'still small voice,' and the prophet was directed to return and anoint *Hazael* as the future ruler of Syria, *Jehu* as king of Israel, and *Elisha* to succeed him as the prophet of the Lord.

464. SYRIAN INVASION. — *Benhadad*, king of Syria, next entered Israel with a large army, and demanded of *Ahab* everything he possessed. The king of Israel seeing no possibility of resisting, offered to hold the kingdom as a dependency of Syria, *Benhadad* then demanded that his servants should plunder the land. *Ahab* resisted this degra-

461. What did Obadiah? 462. How did Elijah destroy the idolatrous priests? 463. What occurred to Elijah when hiding from Jezebel? 464. How did Ahab overcome Benhadad?

dation, and under the direction of God, he sent 7000 men against the Syrian forces, who taken by surprise fled in dismay, and *Benhadad* had a narrow escape of his life. B. C. 901. { *Israel.*

465. In the following year, the Syrian king renewed his invasion; and *Ahab* again counselled by a 'man of God,' attacked the Syrians, and *Benhadad* himself surrendered to the king of Israel. *Ahab* however entered into a covenant with him, and suffered him to depart: all which was contrary to the Divine will; and the lives of *Ahab* and his people were in consequence to be forfeited. B. C. 900. 1 *Kings* xx.

466. NABOTH'S VINEYARD.—In the following year, *Ahab* offered to purchase the vineyard of *Naboth* of Jezreel, who having refused, *Jezebel*, unknown to Ahab, had him put to death under a false accusation of blaspheming God, and of treason to the king. *Ahab* now took possession of the vineyard; *Elijah* then declared 'Hast thou killed and 'also taken possession; in the place where dogs licked the 'blood of Naboth shall dogs lick thy blood;' and 'I will 'take off thy posterity;' he also added 'the dogs shall eat 'Jezebel by the wall of Jezreel.' 899. B. C. 1 *Kings* xxi. 19. 23.

467. **Ahab's death.**—The terrified *Ahab*, now became deeply humbled, and with fasting and in sack-cloth sincerely repented of his mis-deeds; wherefore the Almighty graciously deferred the punishment to his son's days. 1 *Kings* xxi. About three years afterwards, *Ahab* prepared to attack *Benhadad*. At this juncture, *Jehoshaphat* King of Judah was in Samaria on a visit to the King of Israel. Ahab, having pointed out to him the justice of the war, solicited *Jehoshaphat* to join him against *Benhadad*. The King of Judah consented, but recommended that inquiry should first be made of the Lord. The false prophets of *Ahab* promised him success; but this not satisfying *Jehoshaphat*, *Ahab* sent for *Micaiah* the son of *Imlah*, a true prophet of the Lord, who however foretold the contrary. *Ahab* in anger committed *Micaiah* to prison, and the two Kings marched to the attack of Ramoth Gilead. *Ahab*

465. What happened at the second invasion? 466. How did Ahab obtain the possession of Naboth's vineyard? What prophet foretold the death of Ahab, and his wife? 467. How were his predictions fulfilled? Why was Jezebel condemned to so ignominious an end?

although disguised was mortally wounded by an arrow shot 'at a venture,' and died at even, and the blood ran out of the wound into the midst of the chariot. B. C. 897. *Ahab* was brought to Samaria, and his chariot and harness were washed in the pool of Samaria; and there the dogs licked up his blood, as the prophet Elijah had predicted. (1 *Kings* xxii.). He was succeeded by his son *Ahaziah*. { *Israel.*

468. **Jezebel,** according to the prediction of Elijah, a few years after met a violent death: she was thrown out of a window in Jezreel at the command of *Jehu*, a subsequent King, and was trampled to death under the horses' feet; when they returned to bury her, 'they found 'no more of her than the scull, and the feet, and the palms of 'her hands;' the dogs having eaten her flesh, so that they could not say, 'this is Jezebel.' 2 *Kings* ix. 30—37.

469. **Ahaziah** followed the impiety of his father Ahab, and reigned nearly two years: and attempted in conjunction with *Jehoshaphat* King of Judah, to re-establish commerce with *Ophir*, as in the days of Solomon: but God forbid this alliance, and the ships were all wrecked. (2 *Chron.* xx. 35—7.) *Ahaziah* soon after fell through the lattice of an upper chamber; upon which he consulted the oracle of Baalzebub concerning his indisposition. *Elijah* reproved him for applying to a heathen god, and assured him that his illness was fatal. *Ahaziah* enraged sent officers and men, to apprehend Elijah; but they were all destroyed by fire from heaven. *Elijah* at last appeared before the King, and announced his speedy death. *Ahaziah* died, 896. B. C., and was succeeded by his brother *Jehoram*. (1 *Kings* xxii. 51—53; 2 *Kings* i.)

Judah.

(We now return to the Kingdom of Judah).

470 **Rehoboam,** after the secession of the *Ten Tribes*, was not long before he and his people 'did evil in the sight of the Lord,' and sank into idolatry, God therefore by way of punishment sent against Judah, *Shishak* king of Egypt, (976. B. C.), who took the { *Judah.*

468. What was the end of Jezebel? 469. What occurred in the short reign of Ahaziah? when did he die? 470. What strengthened Rehoboam's Kingdom? Did Reho-

strong cities and arrived before the walls of Jerusalem. *Rehoboam* and the people having repented and humbled themselves, *Shemaiah* the prophet announced that they should not be destroyed. *Shishak* however plundered the Temple, and the king's treasures, and laid waste the country. (1 *Kings* xiv. 25, 26.) { *Judah.*

471. *Rehoboam* at last, after a reign of 17 *years*, died; and was buried in Jerusalem; he left a numerous family. 958. B. C. (1 *Kings* xii. xiv; 2 *Chron.* xi. xiii.) He was succeeded by his son *Abijam.* 2 *Sam.* vii. 12.

472. **Abijam,** or *Abijah* went to war with *Jeroboam* in order to recover the *Ten Tribes;* defeated him, and extended his kingdom beyond Bethel. (2 *Chron.* xiii.). *Abijam* after a reign of 3 *years* died, B. C. 955.; and was succeeded by *Asa* his son.

473. **Asa** was one of the most pious and successful of the Kings of Judah; he reformed the religious practices of his people; fortified numerous cities; and strengthened his army. Not long after this, *Zerah* the king of Ethiopia, advanced against Judah with an immense army. *Asa* called upon the Lord, and gained a complete victory. (B. C. 942.) *Asa* encouraged by the prophet *Azariah*, proceeded to revive the worship of Jehovah in all its glory; he held a great and solemn sacrifice, and the people entered into a new covenant 'to serve the Lord.'

474. Ten years of peace followed; when *Baasha*, King of Israel, invaded Judah. *Asa* at this crisis, instead of trusting in the Lord as heretofore, purchased the aid of *Benhadad*, King of Syria, (1 *Kings* xv); but *Hanani* the prophet, severely reproved him for his unfaithfulness to God, and proclaimed that he should in consequence have wars to the end of his life. The King becoming enraged ordered the prophet to be cast into prison. *Asa* at last was attacked with a disease in his feet, and putting more trust in the skill of his physician than in the help of God,

boam attempt to bring the revolted tribes again into subjection? How long did Rehoboam continue faithful to God? who was sent against him for his wickedness 471. How long did Rehoboam reign? By whom was he succeeded? 472. How long did Abijam reign? Who succeeded Abijam? 473. In what manner did Asa reign? What was his death?

it hastened his death: which occurred B. C. 915. after a prosperous reign of 41 *years*. { *Judah.*

475. **Jehoshaphat** succeeded his father *Asa*, and set about improving the kingdom; he sent 16 *Commissioners* through all the cities of Judah to *teach* the people, according to "the Book of the Law of the Lord." *Jehoshaphat* also strengthened his fortified cities, and improved the condition of the army; but he committed a serious error in suffering his son *Jehoram* to marry *Athaliah*, the daughter of the infamous *Ahab* and *Jezebel;* as well as in joining *Ahab* in his expedition against *Ramoth Gilead*, contrary to the advice of a prophet of God: and he almost lost his life in the battle. *Jehu*, the prophet the son of Hanani, severely reproved him for this ungodly alliance.

476. *Jehoshaphat* next appointed *Judges* in every city; and established an *Ecclesiastical Court* in Jerusalem for the settlement of all religious matters. But he was interrupted by Moab, Ammon, and Edom, combining their forces to invade *Judah*. *Jehoshaphat* at once sought the protection of the Lord, and instituted a solemn *fast* throughout the whole land. (2 *Chron.* xx. 5—13.). God answered him by the mouth of *Jahaziel*, a Levite, and assured him of success. The Almighty set the invading host one part against another, and Judah had only to collect the spoil, and return home; on arriving at Jerusalem, their first act was to go up to the House of the Lord to praise Him for His goodness and mercy. (B. C. 896.). *Jehoshaphat*, after a vain attempt to revive the ancient commerce of the kingdom by building a fleet at Ezion-Geber, united with *Jehoram*, king of Israel, in a war with Moab. By the miraculous interference of *Elisha*, the armies were supplied with water, and they obtained a victory. B. C. 895. At length *Jehoshaphat* died, after a reign of 25 years. B. C. 889. (1 *Kings* xv. 24. xxii; 2 *Kings* iii; 2 *Chron.* xvii.—xx.).

475. Who was Jehoshaphat, and how long, and in what manner did he reign? 476. Describe his municipal appointments, and his victory over the Moabites, &c.? Was he successful in his attempt to revive the ancient commerce of the Kingdom?

II. Kings.

3115. A. M. 889. B. C.

477. THE **Second Book of Kings** embraces a period of about 300 years, from the death of *Jehoshaphat* to the destruction of Jerusalem; and comprises, the translation of Elijah; the acts of Elisha; the continuation of the reigns of the kings of Israel, and Judah; the captivity of Israel into Assyria; the captivity of Judah into Babylon; and the destruction of Jerusalem, and the Temple. { *Judah.*

ISRAEL.

478. **Jehoram.**—Upon the death of *Ahaziah* king of Israel, JEHORAM or *Joram* his brother, succeeded him on the throne, and like his predecessor *Jeroboam*, did evil in the sight of the Lord. B. C. 896. { *Israel.*

479. **Elijah's Translation.**—In the first year of his reign, ELIJAH, the prophet, was miraculously conveyed to heaven in a chariot of fire, his prophetic mantle descending upon *Elisha* with the gift of a double portion of his spirit. The two prophets were walking together from Gilgal towards the Jordan; (2 *Kings* ii. 11.) and when *Elijah's mantle* fell from him, *Elisha* took it up, and went back to the Jordan, where he smote the river with the mantle, and the water parted, and he passed over on dry ground; *Elisha* afterwards sweetened the waters of Jericho by throwing in salt, in order to convince the Sons of the Prophets, who had witnessed these proceedings, that God was with him. B. C. 896.

480. MOABITE WAR.—*Jehoram* to enforce the payment of their usual tribute—having obtained the assis-

477. What period of time does the Second Book of Kings embrace? What transactions does it comprise?
478. Who succeeded Ahaziah on the throne of Israel?
479. What occurred to Elijah in the first year of Jehoram's reign? What were the circumstances of Elijah's end?
480. How did Jehoram prosper in his war with Moab?

tance of the king of Edom, and of *Jehoshaphat* king of Judah,—soon after his accession engaged in a war with the Moabites, and had it not been for the miraculous aid of *Elisha*, the army would have perished from want of water. The Moabites commenced the attack, but were repelled with immense slaughter: *Mesha*, the king of Moab, despairing of success, offered up his son as a burnt-offering upon the walls of the city to propitiate his gods. At the sight of this cruelty the Israelites retired. B. C. 895. { *Judah.*

481. **Naaman.**—About this time B. C. 894. *Naaman* a general in the army of *Benhadad*, king of Syria, being afflicted with leprosy; and learning from an Israelitish captive, who was handmaid to his wife, 'that the prophet in 'Samaria, would cure him,' (2 *Kings* v. 3.), *Benhadad* sent *Naaman* with presents to the king of Israel, that he might be cured; *Jehoram*, was surprised, and alarmed at the application (2 *Kings* v. 7.). But *Elisha* desired the king to direct the Syrian to him; and on his approach *Elisha* sent a message to *Naaman*, saying—'Go, and wash in Jordan 'seven times, and thy flesh shall come again to thee, and 'thou shalt be clean.' (2 *Kings* v. 10.). *Naaman* at first refused; but at last he did as *Elisha* had ordered him, and he was cured of his leprosy. *Naaman*, grateful for the blessing, offered presents to the prophet, which were refused.

482. When he had departed, GEHAZI, Elisha's servant, hastened after him, and falsely said to *Naaman*, that his master had sent him to request of him a talent of silver, and two changes of garments, for two sons of the prophets. *Naaman* readily gave him what he solicited; but when *Elisha* discovered the fraud, he inflicted on *Gehazi* as a punishment the leprosy of Naaman, and 'on his seed for ever.' B. C. 894.

483. ELISHA, AND THE IRON AXE.—After the cure of *Naaman*, the sons of the prophets obtained Elisha's consent to enlarge their residence; and while cleaving timber on the banks of the Jordan, the *iron axe* used by one of the men flew off into the river. *Elisha*, to strengthen their confidence in his mission, by a miracle caused it to

481. What is the story of Naaman the Syrian? Who healed him? 482. What was the conduct of Gehazi? 483. What miracle did Elijah perform with the iron axe?

swim to the surface, and attach itself to the wooden handle he had thrown upon the water. B. C. 893. { *Judah.*

484. ELISHA, AND BENHADAD.—*Benhadad* king of Syria now renewed his war with Israel, but by means of Elisha all his plans were known at Samaria, he therefore sent a body of troops to *Dothan*, to seize the prophet. At the prayer of Elisha, God interceded for him, and his servant beheld the adjoining mountain covered with horses and chariots of fire. *Elisha* then smote the Syrians with blindness, and leading them into Samaria, he restored their sight, and showed them to be at the mercy of the Israelites. But he directed *Jehoram* to refresh them, and let them return unmolested.

485. **Samaria besieged.** — *Benhadad* now laid siege to *Samaria*, the inhabitants soon began to suffer from the scarcity of provisions: and at last so severe was the famine that women eat their own children. (2 *Kings* vi.). *Jehoram* threatened Elisha with death if he did not obtain relief from God. *Elisha* declared that the morrow would bring with it provisions in abundance. An officer thought it impossible, but the Almighty alarmed the Syrians by strange noises, at which they fled, and abandoned their camp, property, and provisions. The prediction of *Elisha* was thus verified; and the unbelieving officer was trodden to death at the gate of the city by the pressure of the crowd rushing out to seize the booty. B. C. 892.

486. BENHADAD'S DEATH.—*Benhadad* was now taken ill, and sent his captain *Hazael* with presents of 40 camels' burden to the prophet to enquire respecting his disease. *Elisha* after predicting its fatal termination, informed *Hazael* that he would succeed him; *Hazael* could not wait for his master's death, and therefore stifled *Benhadad* with a wet cloth, and thus gained possession of the kingdom. B. C. 885.

487. **Jehoram's death.** — On the death of *Benhadad*, JEHORAM renewed his attack upon Ramoth-Gilead: but being wounded, he returned to Jezreel, leaving

484. How did he astonish Benhadad? 485. How were the Israelites relieved at the siege of Samaria? 486. How came Benhadad by his death? 487. How came Jehoram by his death?

Jehu his captain to prosecute the war. *Ahaziah* king of Judah visited Jehoram at Jezreel; in the meanwhile *Elisha* sent a prophet to anoint *Jehu* king over Israel, (2 *Kings* ix. 11—13.) { *Judah.*

488. *Jehu* hastened to Jezreel to secure the throne and met *Jehoram* and *Ahaziah* coming to meet him. After reproaching *Jehoram* with his wickedness *Jehu* shot him dead with an arrow, and the king's body was thrown into Naboth's vineyard, in fulfilment of the prophecy of Elijah (2 *Kings* ix. 25.). *Ahaziah* king of Judah, who was on a visit at the time, fled, but was overtaken at *Gur*, and shared the same fate, and his body was taken to Jerusalem. *Jehu*, seeing Jezebel at a window, (1 *Kings* xvi. 9. 16.) commanded her to be thrown down, and her body was devoured by dogs, as before related. *Jehoram* reigned 12 years, and was slain. B. C. 884.

489. **Jehu** was the son of Jehoshaphat, the son of Nimshi, and he now put to death the whole posterity of Ahab: afterwards he slew the priests and prophets of Baal, and destroyed the statue and the houses of Baal. (2 *Kings* ix. x.) He also put to death 42 of the relatives of *Ahaziah* king of Judah. In reward for his zeal, God promised *Jehu* that his children should sit on the throne of Israel to the fourth generation, but no longer, as he still maintained the idolatry of Jeroboam. After a reign of 28 years, he was succeeded by his son *Jehoahaz*. 856. B. C. There was a prophet also of the name of *Jehu*.

490. The **Rechabites** take their origin from *Jehonadab*, the son of *Rechab* a man of eminent piety, who assisted Jehu in destroying the house of Ahab, and the worshippers of Baal. He directed his posterity (*Jer.* xxxv.). —(1) to drink no wine: (2) neither to possess nor occupy any houses, fields, or vineyards: (3) but to dwell in tents. They gained their livelihood by being Scribes.

491. **Jehoahaz** did evil in the sight of the Lord; and in punishment, during his reign Israel became a prey to the Syrians. Little however is known of his career.

488. By what means did Jehu come to the throne? How came Jezebel by her death? 489. How did Jehu destroy the worship of Baal? What was his character? 490. Who were the Rechabites? 491. Describe the reign of Jehoahaz over Israel?

After reigning 17 years, he died, and was succeeded by his son *Jehoash*. 841. B. C. (2 *Kings* xiii.) } *Judah.*

492. **Jehoash,** or *Joash*, for two years shared in the government of his father, as well as in his sins, and altogether reigned 16 years. The aged ELISHA was at this time on his death-bed; *Joash* went to visit him, when *Elisha* uttered his last prophecy; he commanded the King to shoot with his arrows from the window, and smite the ground, and 'he smote thrice, and stayed;' *Elisha* told him he 'should 'have smitten five or six times, whereas now thou shalt 'smite Syria but thrice.' (2 *Kings* xiii. 17—20.). B. C. 838.

493. *Jehoash* attacked the Syrians, and obtained three signal victories, according to the prediction of *Elisha*. B. C. 836. *Amaziah*, king of Judah, now marched against *Jehoash*, who rebuked him in a kind of parable, or *apologue* of the *thistle*, and the *cedar*, (2 *Kings* xiv. 9, 10.) But *Amaziah*, would not forbear: a battle was fought and *Amaziah* taken prisoner. *Jehoash* then seized Jerusalem, broke down part of the wall of the city, and plundered the Temple. Shortly after, *Jehoash* died in peace, and was succeeded by *Jeroboam* II. 825. B. C. 2 *Kings* xiii. 10.

494. After the death of *Elisha*, some Israelites went to bury a man in a field, but seeing a band of Moabites approaching, they hastily threw the body into Elisha's grave, and when it touched the prophet's remains it came to life again. 2 *Kings* xiii. 20, 21.

495. **Jeroboam II.** succeeded his father *Joash*, and though by his great talents and energy he restored the kingdom to the highest prosperity, yet he walked in evil ways; he continued the Syrian war, regained the district east of the Jordan, and took Damascus. (2 *Kings* xiv. 25.). *Jonah*, *Amos*, and *Hosea*, prophesied during his reign; the two latter especially warned the Israelites of the consequences of their wickedness, but it was in vain. After reigning 41 years, *Jeroboam* II, died. (2 *Kings* xiv. 23.) B. C. 784.

496. An *Interregnum* for 11 years followed the death of Jeroboam II., B. C. 784-773. which was succeeded by the accession of **Zachariah,** son of the late king. After

492. Describe the reign of Jehoash. What prophecy did Elijah utter on his death-bed? By what sign did he give an assurance to the king of Israel that he should conquer the Syrians? 493. How did Jehoash succeed against Judah? 494. What miracle was performed by the dead body of Elisha? 495. Describe the reign of Jeroboam II. over Israel: what prophets flourished in his reign? 496. Wh

a short reign of six months, following in the evil footsteps of his predecessors, he was killed by *Shallum*, who thus became the executioner of the threatenings of the Lord against the house of Jehu. 2 *Kings* xv. } *Judah.*

496. **Shallum,** son of Jabesh, reigned over Israel but one month, for *Menahem* one of the generals of Zachariah, marched his troops to Samaria, and there slew him. (2 *Kings* xv.) B. C. 772.

497. **Menahem,** son of Gadi, succeeded, but he followed the conduct of his predecessors; in his capture of *Tiphsah* he committed the grossest barbarities. Soon after, *Pul*, (or *Sardanapalus*) king of Assyria, attacked his dominions, and made him a tributary prince. He reigned 10 years, and died 761. B. C. (2 *Kings* xv.)

498. **Pekahiah,** the son of Menahem, succeeded; but after a wicked reign of 2 years, he was murdered by his general *Pekah*, son of Remaliah. 759. B. C.

499. **Pekah** ascended the throne of Israel, and like his predecessors 'did evil in the sight of the Lord.' He combined with *Rezin* king of Syria, against Judah. At first they were unsuccessful: (B. C. 742.) but on the accession of the wicked Ahaz to the throne of Judah, they proved victorious, and took an immense multitude of prisoners to Samaria. (2 *Chron.* xxviii. 6—8.). *Oded*, a prophet of the Lord, remonstrated against their taking captive their brethren of Judah; consequently, after being fed and clothed, they were sent back with the spoil to their own land. The allied kings now aimed at placing the son of *Tabeal* upon the throne of Judah, but the latter (*Isa.* vii.). called to his aid *Tiglath-Pileser* (or *Arbaces*), king of Assyria; who slew *Rezin*, and carried away many of the inhabitants into Assyria. B. C. 740. At length *Hoshea*, (or *Hosea*) son of Elah, conspired againt *Pekah*, and slew him, and ultimately reigned in his stead. B. C. 739. (2 *Kings* xv.)

500. **Hoshea.**—Upon the death of PEKAH, an **Interregnum** of *nine* years took place before the acces-

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followed the death of Jeroboam II. ? How came Zachariah by his death? 496. How long did Shallum reign, who succeeded him? 497. What occurred to Israel under Menahem? 498. How long did Pekahiah reign? how did he die? 499. How long did Pekah reign? What occurred to Israel in his reign? 500. What took place on the death of Pekah? What occurred in the early part of the reign of Hoshea? What

sion of *Hoshea* (B. C. 739—730.); but soon after ascending the throne, **Shalmaneser,** the son and successor of Tiglath-Pileser, invaded Israel, and obliged Hoshea to become tributary. (B. C. 728.) After a few years, *Hoshea* attempted to throw off the Assyrian yoke by forming an alliance with *So*, king of Egypt. (B. C. 725.) **Shalmaneser** marched against him, and besieged Samaria; which was taken, and reduced to a heap of ruins, in the 9th year of Hoshea's reign. (721. B. C.) *Hoshea* was dethroned, and the kingdom of Israel subverted. *Hoshea* was the last King of Israel. *Israel.*

501. **Captivity of Israel.—Shalmaneser** now took the 'Ten Tribes,' HOSHEA, and most of the Israelites, captives into Media; whence they never more returned. 3283. A. M. 721. B. C. Thus putting an end to the *Kingdom of Israel*, after it had lasted 254 years, as a separate monarchy (2 *Kings* xvii. xviii.). The depopulated cities were now occupied by people sent from the Assyrian dominions.

502. **Esar-haddon,** the grandson of Shalmaneser, 44 years afterwards (678. B. C.) took away 'the 'remnant that still remained in the land,' (2 *Chron.* xxx. 6; xxxiv. 9.); and sent colonies from Cuthan to inhabit Samaria, who took the name of *Samaritans*, and sometimes *Cuthæans.*

Judah.

503. **Jehoram.**—On the death of Jehoshaphat, *Jehoram*, his son of like name with the king of Israel, succeeded to the throne of *Judah.* He married Athaliah, the daughter of Ahab king of Israel, (2 *Chron.* xxii.); and at her instigation murdered all his brothers, and introduced idolatry. In punishment of his wickedness, he was unfor-

events attended the destruction of the kingdom of Israel? Who conquered Hoshea; and when? Who was the last king of Israel? 501. By whom, when, and where, were Hoshea, and the Ten Tribes of Israel taken captive? Did the Israelites ever return from captivity? How long did the kingdom of Israel last? 502. What became of "the remnant" left in Israel by Shalmaneser? Who inhabited Samaria after the captivity of the Israelites? Whence originated the Samaritans? 503. Who succeeded Jehoshaphat on the throne of Judah? What was the character of his reign?

tunate in his wars, and lost all his family except the youngest son; at last, God afflicted him with the disease predicted by Elijah, and which after two years, produced his death. He reigned about 8 years: and on account of his vices, the people refused to bury him as a King. B. C. 885. } *Judah.*

504. **Ahaziah,** the son of Jehoram, succeeded (he is sometimes called *Jehoahaz*, or *Azariah*); he followed the wickedness of his father, and reigned but *one* year. When at Jezreel visiting his relative *Jehoram*, king of Israel, *Jehu*, being an instrument of God's wrath, after putting to death the king of Israel, pursued *Ahaziah*, and slew him at Megiddo. B. C. 884. (2 *Kings* viii—x.)

505. **Athaliah.**—After the death of *Ahaziah*, *Athaliah* his mother, the daughter of Ahab king of Israel, usurped the throne, and destroyed all the royal princes, (2 *Kings* xi. 1.) except *Joash*, who was secretly preserved by Jehoshebah his aunt, the wife of the High-priest Jehoiada. After *Athaliah* had reigned 6 years, *Jehoiada*, wearied with her abominations, took the young prince into the Temple, and anointed *Joash* king, though only 7 years old. *Athaliah*, coming thither, was slain just without the Temple. (2 *Kings* xi.) B. C. 878.

506. **Joash,** while under the guidance of *Jehoiada*, governed with justice and piety. He began by restoring the dilapidations that had befallen the Temple, and the Divine Services were properly resumed, yet the high-places were not removed; at length the good *Jehoiada* died at the age of 130 years. B. C. 840. (2 *Kings* xii. 6; 2 *Chron.* xxiv. 16.)

507. His evil days.—*Joash* now listened to evil counsels, and began to re-establish the idolatry of Baal, even in the House of the Lord. *Zechariah* the high-priest, son of Jehoiada, remonstrated against this iniquity; upon which the King commanded him to be stoned to death. The Almighty in anger caused *Hazael*, the Syrian king, to come down against Judah, who carried an immense amount of property to Damascus. (B. C. 840.). Soon after, the King was afflicted with disease, when two of his servants

504. Who succeeded Jehoram on the throne of Judah? How came the kings of Judah, and Israel by their deaths? 505. Who succeeded Ahaziah, king of Judah? How long did Athaliah reign? 506. Describe the reign of Joash? 507. What happened after the death of Jehoiada?

murdered him in his bed; and *Amaziah*, his son, reigned in his stead. B. C. 839. (2 *Kings* xii; 2 *Chron.* xxiv.). *Joash* reigned 40 years. } *Judah.*

508. **Amaziah** on coming to the throne put to death the assassins of his father, and began by doing that 'which was right in the sight of the Lord:' but he did not remove the high places, and the groves. After a few years he attempted the subjection of Edom, and gained a complete victory; but he was tempted to introduce the worship of the gods of Edom into Judah; which brought down the anger of Jehovah. (B. C. 827.) *Amaziah* then marched against *Joash* king of Israel, but he was defeated, and made prisoner, and the city of Jerusalem, and the Temple sacked. (B. C. 826.) *Amaziah* was released, but after some years a conspiracy compelled him to flee to Lachish, where he was overtaken and slain. B. C. 810. (2 *Kings* xiv; 2 *Chron.* xxv.).

509. **Uzziah** (called also *Azariah*), succeeded his father on the throne of Judah, at 16 years of age: being religiously inclined, the beginning of his reign was marked by prosperity and happiness. He obtained many successes over his enemies: reformed the administration of public affairs; repaired the fortifications of Jerusalem, and the most important cities; constructed watch towers for the protection of agriculture; and greatly improved the army. B. C. 800. (2 *Chron.* xxvi. 15.) But having presumed to go into the Temple of the Lord and burn incense 'upon the 'altar of incense' (*ib.* 16.), *Azariah*, the high-priest, opposed him, *saying:* 'it appertaineth not unto thee, *Uzziah*, to burn 'incense unto the Lord, but to the priests, the sons of 'Aaron:' (2 *Chron.* xxvi. 18.). *Uzziah* persisted; and immediately God smote him with leprosy (B. C. 765.), of which he died six years afterwards; having reigned 52 years. B. C. 758. (2 *Kings* xv; 2 *Chron.* xxvi.) During the latter years of the reign of *Uzziah*, ISAIAH began his ministry. *Amos* and *Hosea* also prophesied at this period.

510. **Jotham** succeeded his father *Uzziah*, and did right in the sight of the Lord; although he also suffered the idolatrous groves to remain, and Baal-worship still to be practised. He had a prosperous reign of 16 years. *Isaiah* continued his prophetic office; and the first two chapters of *Micah's* prophecy were now delivered. *Jotham*

508. Describe the reign of Amaziah. 509. Describe the reign of Uzziah. 510. Describe the reign of Jotham?

died B. C. 742; and was succeeded by his son *Ahaz*. (2 *Kings* xv; 2 *Chron.* xxvii.) { *Judah.*

511. **Ahaz** succeeded his father at the age of 20 years, and began by indulging in every iniquity. He even sacrificed his own children to Baal, and to Moloch. God in consequence suffered his kingdom to be devastated by the Israelites, the Syrians, and others, and multitudes were carried captive to Damascus, and to Samaria. Those at Samaria were however sent back by the interposition of *Oded*, a prophet of the Lord. (B. C. 741.) ISAIAH was now sent to *Ahaz* to announce his deliverance from these invaders; and he urged the king to ask a sign, in token of the preservation of the line of David. *Ahaz* refused; upon which *Isaiah*, after reprimanding his obstinacy, uttered the memorable prophecy—'*Behold, a Virgin shall conceive and bear a Son, and shall call his name* IMMANUEL' (*Isai.* vii. 14.) But *Ahaz* preferred purchasing the aid of the Assyrian monarch, Tiglath-Pileser. In reward for his services, *Ahaz* was compelled to take the silver and gold from the Temple, and from his palace. He forbid all worship to the great Jehovah, and erected altars throughout the land for the service of the gods of Damascus. B. C. 740. (2 *Chron.* xxviii.) At length the wicked *Ahaz* died, (2 *Kings* xvi. 10.) 727. B. C.

512. In this reign is the first mention of *Dials* for measuring time (2 *Kings* xx. 11.), but it is uncertain whether after this period the Jews divided time into hours; the first mention of *hour* as a part of the day is in *Daniel* iv. 19; and in *Tobit* xi. 14.

513. **Hezekiah** succeeded his father on the throne of Judah at the age of 25 years, he began his reign with purifying the Temple, and reviving the worship of Jehovah, and the duties of the Priesthood; and adopted the most energetic measures for the extirpation of idolatry. (2 *Kings* xviii. 4.) He also demolished the *brazen-serpent* of Moses, because the people burnt incense to it, and paid it the most idolatrous worship. B. C. 726.

514. Shortly after, he refused to send to *Shal-*

511. Describe the reign of Ahaz. 512. What mention is there in the Old Testament of contrivances for measuring time? 513. Who was Hezekiah? Mention the chief particulars recorded of the reign of Hezekiah. What did he with the Brazen Serpent? 514. Who invaded Judah in his reign?

maneser the usual tribute. B. C. 725. But when *Sennacherib* had succeeded his father Shalmaneser on the throne of Assyria, that king invaded Judah, and came within 20 miles of Jerusalem. *Hezekiah* from sudden alarm wavered in his dependence upon God, and bought off *Sennacherib* from his purpose. But to furnish the enormous sum required *Hezekiah* had to take the treasures of the Temple. (B. C. 713.) *Sennacherib* soon after sent to demand the surrender of Jerusalem, ridiculing in blasphemous terms any reliance on Egypt, or on the great Jehovah. The king applied to Isaiah, who stated that the Assyrians would be diverted from their purpose, and their king be put to death. *Sennacherib* hearing that *Tirhakah* the king of Ethiopia was coming to attack him, he abandoned his present design and carried the war into that country. B. C. 713. Soon after this *Hezekiah* fell ill; but the Almighty allowed him 15 years longer to live, and to be delivered from the Assyrians. As a sign that the Lord would heal him, the shadow of the *dial of Ahaz* was to go back 10 degrees: and it did so. (2 *Kings* xx. 2.)

Judah.

515. *Merodach* king of Babylon, hearing of these miraculous interpositions, sent Hezekiah presents, in order to gain his esteem. B. C. 712. But the king of Judah showed the messengers all his riches; which brought a reproof from Isaiah, who foretold that his treasures should be carried into Babylon, which was fulfilled 125 years after by the '*Babylonish Captivity.*' (2 *Kings* xx. 17; 2 *Chron.* xxx. 2. 25, 26.)

516. Shortly after, Sennacherib, once more advanced to Jerusalem. B. C. 710. But according to the promise of God, an angel came upon the Assyrian camp, and destroyed 185,000 men, and compelled *Sennacherib* to return to Nineveh; where his two sons, *Adrammelech* and *Sharezer*, murdered him, as he was worshipping in the house of *Nisroch* his god. *Hezekiah* thus relieved, passed the latter years of his life in tranquillity; brought water into

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Wherein did he in consequence show his piety? What miraculous interference took place for his deliverance? What promise did the Almighty make to him after his sickness? To what sufferings was he subject? And what miracle did God perform for him? 515. By whom, and on what occasion was the Babylonish captivity first foretold? 516. When did he die? What prophets lived in his time?

the city by means of reservoirs, and conduits; and died, 698. B. C., after a reign of 29 *years*. (2 *Kings* xviii—xx; 2 *Chron.* xxix—xxxii.) ISAIAH, and MICAH prophesied in this reign. { *Judah.*

517. **Manasseh** the next king of Judah, began to reign when 12 years old. Through the influence of evil advisers, he completely changed the religious policy of his father, and the idolatrous worship of every heathen god was celebrated within the very Temple. *Isaiah* reproved him for his wickedness, and *Esarhaddon*, king of Assyria, marched against *Manasseh*, seized him as he lay concealed among briers and brambles, and having bound him hand and foot with chains, took him captive to Babylon, which was now united to the Assyrian Monarchy. 677. B. C. (2 *Chron.* xxxiii. 11.). *Manasseh* having humbled himself before God, he was restored to his throne; when he reinstated the worship of the Lord. He also repaired the strong places of Judah, and died at Jerusalem in peace, after a reign of 55 years. (2 *Kings* xxi. 2; 2 *Chron.* xxxiii.). 643. B. C.

518. **Amon** succeeded his father at the age of 22 years; he followed in his evil ways, but not in his repentance; worshipping idols, and forsaking Jehovah. His servants slew him after reigning 2 years; and his son *Josiah* was raised to the throne. (2 *Kings* xxi; 2 *Chron.* xxxiii.) 641. B. C.

519. **Josiah** began to reign when only 8 years of age: religion grew with his growth, and at the age of 16 years he had a confiding trust in the good providence of God. B. C. 635. After the lapse of four years more he took the most energetic steps for the restoration of the worship of Jehovah, and (B. C. 630.), set about clearing his kingdom of idolatry. JOSIAH repaired the Temple, commanded the Book of the Law to be read in a solemn assembly; and called on the people to renew their covenant with the Lord to keep his statutes and commandments. B. C. 624.

520. The Altar at Bethel, 'he brake down, and 'burnt the high place, and stamped it small to powder, and 'burned the grove.' (2 *Kings* xxiii. 15.) He also 'sent and

517. Describe the reign of Manasseh? 518. Describe the reign of Amon. 519. Describe the reign of Josiah. How old was he when he began to reign? What steps did he take for the restoration of the worship of God? 520. Of what prophecy was he the object?

'took the bones out of the sepulchres, and burned 'them upon the altar, and polluted it,' (2 *Kings* xxiii. 15, 16.); thus fulfilling the prophecy given 360 years before in the days of *Jeroboam*, 'that a child should be born 'unto the house of David, *Josiah* by name,'—who should do what has been here related. (See 1 *Kings* xiii. 2.). *Judah.*

521. He next commanded the people to keep the Passover, 'and there was not holden such a passover from 'the days of the Judges.' He likewise 'put away witches, 'and all abominations.' Some years after, *Pharaoh-Necho*, king of Egypt, attempted to take *Carchemish*, a town on the Euphrates, belonging to the King of Assyria, *Josiah* opposed him, but was dangerously wounded, and when taken to Jerusalem, he died. He reigned 31 years, and his death was deeply lamented: (2 *Kings* xxii. xxiii; 2 *Chron.* xxxiv.) 610. B. C. He left three sons, who all succeeded him on the throne. In this reign lived the prophets *Jeremiah*, *Baruch*, *Joel*, *Zephaniah*; and the prophetess *Huldah*. *Jeremiah* commenced his office in the 13th year of *Josiah*.

522. **Jehoahaz** (or *Shallum*), the second son of Josiah, succeeded before his elder brother: but he did evil in the sight of the Lord, and in three months *Pharaoh-Necho*, king of Egypt, entered Judæa, deposed the king, and loading him with chains, sent him into Egypt, where he died, as foretold by Jeremiah (*Jer.* xxii. 10.) The country of Judah, Pharaoh now made tributary to Egypt (2 *Kings* xxiii. 31—36; 2 *Chron.* xxxvi.), placing *Eliakim*, the elder brother of the king, upon the throne; changing his name to *Jehoiakim*. B. C. 610.

523. **Jehoiakim** reigned wickedly 11 years, and with little concern for the welfare of the people. *Jeremiah* upbraided his iniquity, and foretold that his people 'should serve the king of Babylon 70 years.' (*Jer.* xxii. 18, 19; xxv. 11.). *Jeremiah* was apprehended, and only escaped death from fear of the retribution that would follow. But another prophet, *Urijah*, having confirmed the threatenings of Jeremiah, he was put to death by order of Jehoiakim (*Jer.* xxvi.).

521. What kind of Passover did he keep? How came he by his death? 522. Describe the misfortunes of the reign of Jehoahaz. 523. Describe the reign of Jehoiakim, and the circumstances that led to the seventy years captivity.

524. In the 4th year of this reign **Nebuchadnezzar,** the son of *Nabopolassar* king of Babylon, attacked Judæa. Jerusalem, after a short siege, surrendered; and *Jehoiakim* was about to be carried to Babylon; but he was restored, on condition of paying tribute. *Nebuchadnezzar* took away the treasures of the Temple, and many captives into Babylon, among whom were *Daniel*, and his three companions. 606. B. C. { *Judah.*

525. From this time is to be dated the *Babylonish Captivity*, which Jeremiah prophesied would last 70 years. Three years after, *Jehoiakim* rebelled against *Nebuchadnezzar*, who defeated him, and carried 3320 Jews into Babylon. B. C. 600. In the following year Jerusalem was assaulted; *Jehoiakim* was taken and slain, and his body thrown into the common sewer: 599. B. C. (2 *Kings* xxiii. 36. xxiv; 2 *Chron.* xxxvi; *Jer.* xxii. 19).

526. **Jehoiachin** (sometimes called *Jeconias*, and *Coniah*), followed the wicked example of his father, and reigned but *three* months. *Nebuchadnezzar* again entered Jerusalem, and took away with him to Babylon, the remaining gold and silver vessels of the Temple, King *Jehoiachin*, and the chief inhabitants, among whom were Ezekiel, and Mordecai: and placed *Mataniah*, the uncle of the king, upon the throne, under the name of *Zedekiah*, as his vassal. 598. B. C. It was foretold that *Jehoiachin* should be taken to Babylon (*Jer.* xxii. 25.); and he was a captive there 37 years: after which he was released, and raised to dignity. (2 *Kings* xxiv.; 2 *Chron.* xxxvi. 9, 10; *Jer.* lii. 31.).

527. **Zedekiah,** the third son of Josiah, was the last king of Judah; he conducted himself towards God as badly as his predecessors; and in the 7th year of his reign, he revolted against *Nebuchadnezzar*. B. C. 593. The Chaldean monarch, provoked by Zedekiah's ingratitude, once more entered Jerusalem. B. C. 589. *Zedekiah* fled, but was taken, and brought before *Nebuchadnezzar*, who ordered all his children to be slain in his presence, the king's eyes to be put out; and then loading him with chains of brass,

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524. Who plundered Judæa in his reign, and carried some of the Jews captive into Babylon? 525. What is the date B. C. of the beginning of the Babylonish Captivity? 526. What happened in the reign of Jehoiachin? Who was Zedekiah? 527. Describe his reign, and the provocation he gave to Nebuchadnezzar. What was his fate? What chief events attended the dissolution of the kingdom of Judah? Who was the last king of

he sent him to Babylon, where he died in prison (2 *Kings* xxv; *Jer.* xxxii. lii.), after reigning 11 years. The walls of Jerusalem were now broken down, and the city, and Temple sacked, and completely destroyed by fire; it became a heap of ruins, and nearly the whole nation was sent captive to Babylon. 588. B. C.

528. Thus was put an end to the *Kingdom of Judah*, which had lasted 388 years from the death of Solomon, and 134 years from the captivity of the Ten Tribes. Many false prophets had charged Jeremiah with falsehood, and said that the Captivity would be only of 2 or 3 years' duration; *Jeremiah* was consequently seized and imprisoned in the house of Jonathan the scribe.

529. In respect of ZEDEKIAH, two contradictory prophecies were fulfilled in the losing of his eyes: one of *Jeremiah*, who said that ZEDEKIAH should see, and yet not see Babylon (*Jer.* xxxii. 4—5; xxxiv. 3.); and the other of *Ezekiel*, which intimated that he should not see Babylon, though he should die there. (*Ezek.* xii. 13.).

530. **Jeremiah.**—When the city was taken *Jeremiah* was well treated by the conqueror; during the siege he had been imprisoned by *Zedekiah* on account of his predictions, although the king had taken care that he should be provided with bread. (*Jer.* xxxvii. 21.). But the princes of the people seized him, and cast him into a dungeon, where he almost died from hunger, and from the filthiness of the place, (xxxviii. 6.). From this dungeon, *Zedekiah* procured his release, but the prophet was still kept under restraint, till NEBUCHADNEZZAR gave orders to his captain Nebuzar-adan, to 'take *Jeremiah*, and do unto him 'even as he shall say unto thee.' (*Jer.* xxxix. 12.). He was taken to Ramah, and allowed the choice either to go to Babylon, or remain in Judæa; he chose the latter, and went to *Gedaliah* at Mizpah.

531. **Gedaliah.**—Over the remnant of the people of Judæa, who were but a few husbandmen and vine-

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Judah? By whom was the temple destroyed? 528. How long did the kingdom of Judah exist? When, whither, and by whom were the people of Judah taken captive? 529. What two prophecies were fulfilled in respect of Zedekiah? What remarkable prophecy was uttered respecting him by Ezekiel? Reconcile these prophecies. 530. How was Jeremiah treated by Zedekiah? and by Nebuchadnezzar? 531. Whom did Nebuchadnezzar a point governor over the remnant of the people? Wh

dressers, NEBUCHADNEZZAR appointed *Gedaliah* as governor; but he was treacherously slain at a feast by *Ishmael*, who intended to take the people as captives among the Ammonites. *Johanan* rescued his brethren, and they nearly all fled to Egypt, and compelled *Jeremiah*, and *Baruch* to accompany them. A few of them afterwards returned, but they were removed by *Nebuzar-adan* into Chaldæa. And as no colonies were sent to occupy the country, the land *lay desolate* the allotted time. *Jer.* xl. 7; xli. 2.

532. The *Kings of Syria* mentioned in the Books of KINGS, and CHRONICLES, are the following:—

		B.C.
Hadadezer (2 *Sam.* viii. 3.) or Hadarezer (1 *Chron.* xviii. 3.).	of Zobah	1040
Rezon (1 *Kings* xi. 23.) or Hezion (*ib.* xv. 18.)	of Damascus	1005
Tabrimon (*ib.* xv. 18.)	of SYRIA	960
Benhadad I. (*ib.* xv. 17; 2 *Chron.* xvi. 1.)		941
Benhadad II. (1 *Kings* xx. 22.)		910
Hazael. (2 *Kings* viii. 28.)		885
Benhadad III. (*ib.* xiii. 24.)		839
Rezin (*ib.* xv. 37; *Isa.* vii. 1.)		742

I, II. Chronicles.

533. THE two **Books of Chronicles** are considered a kind of *Supplement* to the preceding Books of Scripture, supplying important particulars that had been omitted; and relate the same history as the *Books of Samuel*, and of *Kings*. Their compilation has been attributed to *Ezra*.

534. **The contents.**—The *two Books of Chronicles* comprehend a period of 3468 years; 2988 in the First

befel him, and the country? What became of the Jewish people after the conquest of Jerusalem by Nebuchadnezzar? 532. Name the several Kings of Syria. 533. What are the Books of Chronicles considered? To whom are they attributed? 534. What periods of time do the events recorded in the First and Second Books of Chronicles comprehend?

Book, and 480 in the Second. The *First Book* contains a short account of the whole of Sacred History to the time it was written: and embraces genealogical tables from Adam to Ezra, and the histories of Saul and David. The *Second Book* continues the history of Solomon, and of the Kings of Judah down to the Captivity; very little is said of those of Israel.

BABYLONISH CAPTIVITY.

535. The **remnant destroyed.**—After the assassination of *Gedaliah*, and the flight of the remaining Jews into Egypt, *Jeremiah*, who had accompanied them, predicted their early destruction by Nebuchadnezzar in an invasion of Egypt. This so exasperated the people that they stoned the prophet to death, and cast his body into a pit; soon after, the prophecy was fulfilled.

536. The **Babylonian captives** were not reduced to a state of abject slavery, but appeared to be more like colonists. *Daniel*, and his three companions *Shadrach*, *Meshach* and *Abednego*, were instructed in the Chaldean learning, in order to fit them for important posts in the government; and after three years they exceeded 'all the Magicians and Astrologers that were in all the realm.' (*Dan.* i. 17—20.) The Scripture narrative is now continued in the writings of *Daniel*.

537. **Nebuchadnezzar's dream.**—The first circumstance of importance was Daniel's recovering the *dream* of NEBUCHADNEZZAR, which the monarch had forgotton; and giving an exposition of it; which none of the Chaldeans could accomplish. The *first dream* was that of a bright and huge image, with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet partly iron, and partly clay, which was dashed to pieces by a stone; and the stone became a mountain, and filled the whole earth (*Dan.* ii. 31—35.). The *interpretation* of Daniel was—that it signified the four great monarchies of the world, the Assyrian, Persian, Grecian, and Roman, which would destroy one another in succession, and the last of them should be destroyed by a stone, the kingdom of

535. What became of Jeremiah? 536. What was the condition of the Babylonian Captives? 537. What were Nebuchadnezzar's two dreams, and Daniel's interpretation of them?

Christ, which should spread through the earth, and remain for ever. *Dan.* ii. 37—45.

538. **His idolatry.** — After this Nebuchadnezzar glorified the God of Daniel, and exalted him, and his companions over the province of Babylon. But the king shortly after erected from the spoils of his wars, a golden statue, 120 feet high, on the plain of Dura, (587. B. C.) and he commanded every one to fall down and worship it, under penalty of being cast into a burning fiery furnace. *Shadrach*, *Meshach*, and *Abednego*, would not bend the knee to the image; and they were therefore bound, and cast into the fiery furnace: the flames consumed the men who thrust them in, but the three Jews were miraculously preserved. The king then gave glory to the God of the Hebrews, and exalted *Shadrach*, *Meshach*, and *Abednego* to great dignity. *Dan.* iii. 1.

539. **Nebuchadnezzar's second dream.**— Shortly after, NEBUCHADNEZZAR dreamed a *second* dream; which was that of a tall and spreading tree that was cut down, and the stump of it was left in the earth; and it was to have a beast's heart given to it instead of a man's for seven years, until it should acknowledge the omnipotence of God. *Dan.* iv. 1—16. This was Daniel's *interpretation*— that Nebuchadnezzar on account of his *pride* should become mad, and dwell seven years with the beasts of the earth, and be restored to his reason and his kingdom again, when he should confess to the infinite power of God over the affairs of men. (19—27.). This was fulfilled in the following year. B. C. 569—63. *Nebuchadnezzar's* reason having at the end of seven years returned to him, he 'began to praise and extol the King of Heaven;' (*Dan.* iv.) and at length, after a reign of 43 years, he died. 562. B. C.

540. **Evil Merodach.** — NEBUCHADNEZZAR was succeeded by his son *Evil-Merodach*, who had governed the kingdom during the indisposition of his father. On his accession, he released *Jehoiachin*, king of Judah, from im-

538. What other Jewish captives besides Daniel did Nebuchadnezzar promote? What happened to Shadrach, Meshach, and Abednego in Babylon? How did it affect the king? Who was Nebuchadnezzar? 539. What was Nebuchadnezzar's second dream, and Daniel's interpretation of it? What was his sin, and its punishment? 540. Who succeeded Nebuchadnezzar? Who was Belshazzar? When did he live?

prisonment, where he had been pining 36 years, and had him treated with honor and respect. *Evil-Merodach* reigned about one year, or two years, and was followed by his son *Belshazzar*, the grandson of Nebuchadnezzar, 560. B. C.: the last of the Babylonian monarchs. *Darius the Mede* at the same time succeeded Astyages on the throne of Media, as *Cyaxares* II.

541. **Belshazzar** in the fourth year of his reign made a great entertainment for a thousand of his courtiers, and their wives; and when excited with wine he ordered the gold and silver vessels taken from the Temple of Jerusalem, to be brought to the feast for himself and courtiers to drink from, to the honour of their idols. During this impious act, he with horror perceived as it were a man's finger writing upon the wall: he commanded immediately all the diviners and astrologers of Babylon to be sent for to expound the writing; but they could not. *Dan.* v.

542. **The Hand-writing.**—*Daniel* was at last called upon to interpret the words there written; viz. '*Mene, mene, tekel, upharsin.*' He gave the interpretation:—'*Mene*—God hath numbered thy kingdom, and finished 'it. *Tekel*—Thou art weighed in the balances, and art 'found wanting. *Peres* *—Thy kingdom is divided, and 'given to the Medes and Persians.' (*Dan.* v. 26—28.). It was thus fulfilled: 'In that night was *Belshazzar*, the king 'of the Chaldæans, slain, and *Darius the Median* took the 'kingdom.' (*Dan.* v. 30, 31.) B. C. 539.

543. **Darius the Mede.**— The Babylonian Empire now became subject to *Darius the Mede*, the son of *Ahasuerus* (*Dan.* ix. 1.): and consequently the Median laws were introduced as the rule of government. This DARIUS is considered by some the same as *Cyaxares*, II. the son of Astyages; he was also the uncle of *Cyrus*: still there is much doubt respecting who this *Darius the Mede*, was. Some say that CYRUS took Babylon, as his general; and that on his uncle's death two years after, he succeeded him; and made Babylon his residence.—CYRUS after the death of

541. In what consisted the impiety of Belshazzar's feast? And relate what happened during its celebration? 542. Relate the interpretation given by Daniel. And how it was accomplished. 543. Give the date of the fall of the Babylonian Empire, and the name of the last king. To what monarch did it then become subject?

* *Peres*, from the verb *Paras*, signifies, "to divide or break;" *upharsin* is a particle of the verb *paras*, signifying, "*and they divide it.*"—*Lowth.*

Darius the Mede, reigned about eight years over Babylon, and was succeeded by *Cambyses*, called Ahasuerus in *Ezra* iv.

544. The **Monarchs** of the *Assyrian*, and *Babylonian* Empires since the death of Solomon were :—

ASSYRIAN.	B. C.	BABYLONIAN.	B. C.
Pul (2 *Kings* xv. 19. 1 *Chr.* v. 26.) *ante*	769		
Tiglath-Pileser ante (2 *Kings* xv. 29.)	738 747	Nabonassar	747
Shalmaneser (*ib.* xvii.)	729	Nadius	733
Sennacherib (2 *Kings* xviii. xix.; 2 *Chron.* xxxii. Sargon, *Isai.* xxxvi.)	713	Chinzirus and Porus	731
Esar-haddon (2 *Kings* xix. 37.) (or Sardanapalus, or *Asnapper* (*Ezra*), or *Sarchedonus* (Tobit)	711	Jugæus	726
Asordanes (Nergilus)	693	Mardocempadus (*Merodach Baladan*) (2 *Kings* xx. 12: *Isai.* xxxix. 1. *Jer.* 1. 2.)	721
Adrameles (Sammughes)	691	Archianus	709
Axerdis	670	Hagisa	703
Nabuchodonosor (or Sardanapalus)	650	Baldanes	703
Saracus (Ninus II *or* Sardanapalus)	630	Belibus	702
		Asordanes	699
		Regibalus	693
		Mesesimordachus (*Interregnum* 688.)	692
		Asaridinus	680
		Saosduchinus	667
		Chinaladanus	647
		Nabopolassar	625

	B. C.
Nebuchadnezzar (*alone*) (2 *Chron.* xxxvi. *Jer.* xxvii. *Ezek.* xxi. *Dan.* ii—iv.)	604
Evil-Merodach (2 *Kings* xxv. 27.)	561
Neriglissar	559
Laborosoarchod	556
Belshazzar (*Dan.* v.)	556

544. Who were the monarchs of Assyria and Babylon from the time of Solomon?

Ezra.

3468. A. M. 536. B. C.

541. THIS Book was written by **Ezra,** and embraces a period of 79 years, commencing from the *edict of Cyrus,* 536. B. C.; This Book relates the *return* of the Jews under Zerubbabel; their re-establishment in Judæa; the *rebuilding* of the Temple: and Ezra's appointment to the governorship of Judæa.

542. **Ezra** was a descendant of Seraiah in a right line from Aaron, and of the tribe of Levi: he succeeded *Zerubbabel* as governor of Judæa by a commission from ARTAXERXES, king of Persia, which lasted 13 years. The King besides giving him a magnificent donation towards the support of the Temple, permitted him to obtain contributions: he procured ministers for the Divine Services, committed the gold and silver offerings and vessels for the Temple unto the priests; and then offered burnt-offerings unto the God of Israel. (*Ezra* viii.)

543. **Ezra's death.**—*Ezra* is said to have died in the 120th year of his age, and to have been buried in Jerusalem: some said he died in Persia, and was buried on the banks of the Samura. He is also called *Esdras.*

544. **His Writings.**—He was well skilled in the Law, and in the Scriptures, and in their interpretation. It was believed that he was chiefly concerned in arranging the Books of Scripture; and in addition to writing the *Book of Ezra,* to have assisted also in compiling the *Books of*

541. Who was the author of the Book of Ezra? At what time did he live? What period of time does its history embrace? What does it relate? 542. Who was Ezra? to what tribe did he belong? and what was his office? How long was he governor of Judæa? Who appointed him? What did he in respect of the Temple? 543. When did he die? and by what other names has he been called? 544. Give some account of his writings and of his labours in respect of the sacred Scriptures.

Chronicles, and to have added to other Books what seemed necessary for completing them.

545. **Duration** *of the Captivity.*—From the taking of the Jews captive into Babylon by *Nebuchadnezzar* in the fourth year of the reign of Jehoiakim, 606. B. C., to the establishment of the Persian empire by *Cyrus* 536. B. C., was a period of 70 years; during which time it had been prophesied by *Jeremiah* that the Jews should remain in captivity.—(*Jer.* xxv. 11, 12. *Jer.* xxix. 10.)

546. **Cyrus.** — *Cyrus* had now B. C. 539. united the Babylonian, Median, and Persian monarchies in his own person, by succeeding his Uncle *Darius*. In the first year of his reign, *Daniel* made *Cyrus* acquainted with those prophecies of *Isaiah* (xliv. 28. xlv. 1—4.), in which the King was described as the instrument of God for restoring the Jewish nation to their Temple, and their ancient land. (*Jer.* xxv. 12; xxix. 10.) The Monarch was so affected with the intelligence, that he immediately issued a *decree*, permitting all Jews and Israelites to return to their own country, and *rebuild* their *Temple* at Jerusalem. *Ezra* i. 1. 536. B. C. 3468. A. M.

547. **Departure** *from Captivity.*—Accordingly upwards of 50,000, composed chiefly of the tribes of Judah, and Benjamin, left for Judæa under *Zerubbabel*, and *Jeshua* the high-priest, bringing with them the gold and silver vessels of the Temple that had been taken away by *Nebuchadnezzar*; together with the donations of the Jews who remained behind. (*Ezra* i.) 536. B. C.

548. **Zerubbabel,** called also *Shesbazzar*, was the son of Shealtiel, and of the tribe of Judah. He was also the grandson of king Jeconias (Jehoiachin), and consequently descended from David. He was a 'Prince of Judah,' and was appointed Governor by CYRUS. *Jeshua* (or *Joshua*)

545. How long were the Jews in captivity at Babylon? By whom was its duration prophesied? 546. Who released the Jews from Captivity at Babylon? What events in the East contributed to this release? Under what circumstances did Cyrus issue a proclamation for the building of the Temple? 547. Under whom did the tribes of Judah return to Jerusalem? To what tribes did they chiefly belong? Give the date B. C. 548. Who were the chief persons concerned in the restoration of the Jews, and in the rebuilding of the Temple? Who were Zerubbabel and Jeshua? Of what tribes wer they?

a Levite, was the High-priest; he was the son of Josedech, and grandson of Seraiah, when Jerusalem and the Temple were destroyed. In about 6 months they arrived in Jerusalem; and set up an altar of Burnt-offering ; and in the 7th month celebrated the Feast of Tabernacles, and commenced the daily Sacrifices. They then made every preparation for their important work. (*Ezra* iii.).

549. **Samaritans'** *aid refused.*—In the year after their arrival in Jerusalem, *Zerubbabel* laid the foundation of the *Second Temple*, B. C. 535. The *Samaritans* proffered their assistance; but *Zerubbabel* rejected their offers, because they were not true descendants of Abraham, and were also addicted to idolatry. The *Samaritans* on receiving this repulse, threw every possible obstruction in the way of rebuilding the Temple, and restoring the prosperity of the Jews, so that during the life-time of CYRUS little progress was made. He died B. C. 530. and was succeeded by his son *Cambyses*, called in Scripture *Ahasuerus :* and even during the reign of this prince, which lasted 8 years, no great advance was made. He was succeeded in B. C. 522. by *Smerdis*, called Artaxerxes. (*Ezra* iv. 7.).

550. The Jews had not proceeded far in their work before an order came from *Artaxerxes* (Smerdis), through the misrepresentations of the *Samaritans*, who said the Jews were fortifying Jerusalem in order to resist paying tribute, for them to desist. B. C. 522. Whence sprung up a mutual hatred between the two nations; which was increased by the erection of a rival temple on *Mount Gerizim*. *Artaxerxes* reigned but 7 months, and was succeeded by *Darius Hystaspes*.

551. **Mount Gerizim.**—It appears that when *Nehemiah* was recalled by ARTAXERXES, during his absence *Eliashib*, the high-priest, married his grandson *Manasseh*, son of Joiada, to a daughter of *Sanballat*, and allowed *Tobiah*, a kinsman of *Sanballat*, an apartment in the Temple. *Nehemiah*, on his return, ejected *Tobiah ;* and compelled

549. Who laid the foundation of the Second Temple? Who offered their assistance to the Jews to rebuild the Temple? Was it accepted? 550. What interruption did they offer in consequence? What was the cause of hatred between the Samaritans and the Jews? How did they behave to the Jews ? 551. Who was Sanballat, and on what occasion is his name mentioned? Where did the Samaritans worship? Who was their first high-priest?

Manasseh to quit the city. *Sanballat*, in order to support *Manasseh* his son-in-law, obtained permission from *Darius Nothus* (B.C. 410.), to build a temple on *Mount Gerizim*, where *Manasseh* might perform his priestly functions. After this event, the Jews were inflamed with the most bitter hatred against their neighbours, and would have 'no dealings with the Samaritans.' *John* iv. 9.

552. **The Temple completed.**—Soon after the accession of DARIUS HYSTASPES, the inspired prophets *Haggai* and *Zechariah* in 520. B.C. successfully urged the Jews to their task. At last, after many delays and obstructions, *Zerubbabel* and *Jeshua* roused by these prophets pushed on the work, and the Temple was completed in the 6th or 7th year of *Darius*, 515. B.C., 21 years after it had been begun.

553. **The Dedication.**—At the feast of the *Dedication*, offerings were made for the *Twelve* Tribes: but as the greater number were of the tribe of *Judah*, the Israelites from this period were called *Jews*, and their country *Judæa*. Among them returned the prophets *Haggai*, and *Zechariah*, sent by God to urge on the rebuilding of the Temple: *Ezra* v. 1, 2. At this part of Ezra (between *chs.* vi. and vii.), the Book of *Esther* may be introduced.

554. **Ezra appointed.**—*Artaxerxes Longimanus*, who is known in Scripture under the name of *Ahasuerus*, in the 3rd year of his reign put away his queen *Vasthi*, because she refused to appear in her royal apparel at a national banquet. This ultimately led to the election of *Esther*, one of the Jewish captives, to supply her place; which occurred about the 7th year of this reign, 574. B.C.

555. About the same period the pious *Ezra* was appointed governor of Jerusalem, and received great encouragement from the King and court. Numbers of his countrymen (about 6000) accompanied him into Judæa; and he was invested with authority to demand supplies from the Syrian governors; and to appoint judges, and magistrates.

552. When was the Second Temple built? 553. What were the Israelites and the country called after their return from captivity? and why? What prophets left Babylon with Zerubbabel on the release of the Jews from captivity, and encouraged them in rebuilding the Temple? 554. Who was appointed governor of the Jews? By what name is Ahasuerus known in profane history?

After a journey of 4 months *Ezra* arrived in Jerusalem (B. C. 458.); and deposited in the hands of the principal priests, the contributions, and the vessels he had brought for the Temple. (*Ezra* vii. viii.).

556. **Ezra resigns.**—*Ezra* effected many reforms, (*Neh.* viii. 14.), and revived the *Feast of Tabernacles.* (*Ezra* ix. x. *Neh.* viii. 17.). At last, he resigned his office, after holding it 12 years; and applied himself to arranging the Scriptures, and providing for the true Worship of God: but whether he returned to Babylon or not, is not known. He was succeeded by *Nehemiah.* (445. B. C.)

Nehemiah.

3558. A. M. 446. B. C.

557. THIS book is a history of the government of **Nehemiah,** and a continuation of the history in the Book of Ezra. It was written by **Nehemiah;** and embraces a period of about 36 years, at the end of which time the Scripture History closes. Wherefore from the Book of Joshua, or death of Moses, 1451. B. C. to the reformation effected by *Nehemiah*, is comprised a period of 1031 years.

558. **Nehemiah** was the son of Hachaliah, of the tribe of Judah, and was born at Babylon during the Captivity. He held the office of Cup-bearer, termed in Scripture *Tirshatha*, (a word meaning also a *governor*), to ARTAXERXES LONGIMANUS, king of Persia. Having heard of the miserable condition of the city, and sepulchres of his fathers, he obtained permission of *Artaxerxes* to go to Jerusalem, and rebuild its walls, its towers, and its gates. The

556. How long did Ezra hold his office, and by whom was he succeeded? What festival was revived by Ezra? 557. What is contained in the book of Nehemiah? What period does it embrace? What period is embraced from the book of Joshua to Nehemiah? 558. Who was Nehemiah; of what tribe was he; and what office did he hold in the Persian court? When did he live? What request did Nehemiah make of the king of Persia? What was the object of his mission?

King consented, and by a decree made him governor of Judæa, appointed him a military escort, and gave him authority to obtain materials for his undertaking. (*Neh.* ii. 1—7.) 446. B. C. This *Nehemiah* must not be confounded with another *Nehemiah*, who came from Babylon with Zerubbabel.

559. **Reforms.**—On his arrival in Judæa, *Nehemiah* made a secret inspection of Jerusalem, and immediately exhorted the Jews to set about repairing the walls, and gates of the city. Their enemies, the *Samaritans*, adopted every stratagem to defeat their intentions; but *Nehemiah* armed the workmen, so that they might be ready for any emergency; after fifty-two days the walls and towers were completed. *Nehemiah* then with solemn services dedicated the whole to God. He directed the rulers of the people to reside in Jerusalem, and one in every ten of the people to dwell in the holy city; while the remaining nine were to occupy the towns. (*Neh.* xii. 27—43.).

560. He also effected many civil and religious improvements;—(1) He forbid usury, and oppression, and enforced restitution;—(2) He dissolved the *marriages* of the Jews with heathen women, whom he expelled from the country.—(3) Enjoined a strict observance of the *Sabbath*;—(4) also the observance of the *Sabbatical year*,—(5) and the annual *payment* of a third of a shekel for the service of the Temple.—(6) The *first fruits* of the ground, of their sons, and of their cattle were to be brought to the House of God.—(7) And *Tithe* of all the produce of the land was to be given to the Priests and Levites. (Neh. x. 29—37.). After being governor about 12 years, *Nehemiah* returned, as he had promised, to the court of Persia. (B. C. 445—433.).

561. **Nehemiah's last days.**—In the course of a few years *Nehemiah* revisited Jerusalem, and corrected the irregularities and abuses which had crept in during his absence; and soon after died, having governed Judæa about 25 or 30 years. 3584. A. M. 420. B. C. (*Neh.* xiii.). About this time (420. B. C.) the prophet *Malachi* exercised his ministerial functions: and gave great strength and efficiency to the injunctions of *Nehemiah*, by reproving the priests and people for their scandalous lives.

559. What circumstances attended the accomplishment of this design? What proportion of the people were to dwell in Jerusalem? 560. What reforms did Nehemiah effect? How long was he governor of Judæa? 561. What happened at Jerusalem during Nehemiah's absence?

562. **His writings.**—*Nehemiah* is thought to have written an account of his government, (2 *Macc.* ii. 13.), from which this Book is said to be extracted; and likewise to assisted *Ezra* in the revisal of the Scriptures.

563. The **Historical Scriptures** *end.*—As the SCRIPTURE HISTORY closes with this Book, recourse must be had to the Books of the *Maccabees*, and to *Josephus*, for the particulars of the Jewish history from B. C. 420. to the destruction of Jerusalem by the Romans. A. D. 70.

564. **Judæa,** *a province of Persia,*—JUDÆA continued subject to the kings of Persia about 200 years; the *High-priest* holding the chief authority under the governors of Syria, in which it was henceforth included.

Esther.

3544. A. M. About 460. B. C.

565. THE *Book of* **Esther** contains the history of a Jewish captive of that name, who was raised by marriage with *Ahasuerus* (ARTAXERXES LONGIMANUS) to the throne of Persia. The author of it is not known, and it embraces a period of about 20 years, coming in between the 6th, and 7th chapters of the *Book of Ezra.*

566. **Its contents.**—In this book are detailed —the elevation of *Esther* to the throne, and the discovery by *Mordecai* of a plot against the king; the promotion of *Haman*, and his designs against the Jews; the conduct of Esther, who defeated Haman's plot, and procured his death; the advancement of Mordecai; the deliverance of the Jews; the institution of the *Feast of Purim;* and the promotion of *Mordecai.*

562. Give some account of his writings. 563. What prophet lived at this time, and assisted Nehemiah in his labours? At what year B.C. does the Scripture History end? To what books must recourse be had for further particulars of the Jewish History? 564. How was Judæa governed after the death of Nehemiah? 565. What history is comprised in the Book of Esther? What period of time does it embrace? 566. Give an abstract of the Book of Esther.

567. **Esther,** or according to her Hebrew name, *Hadassah*, was of the tribe of Benjamin, and daughter of Abihail. Her parents dying during her early years, she was brought up under the care of her cousin, *Mordecai* (some say her *uncle*); and when *Ahasuerus* had divorced *Vashti* in the 3rd year of his reign (B. C. 462.), a few years after he married ESTHER, and made her his queen. B. C. 458.

568. **Haman's revenge.**—*Haman*, the favourite of AHASUERUS, not receiving the accustomed obeisance from *Mordecai*, burned with indignation against him, and determined to procure the destruction of all the Jews in Persia. He artfully obtained from the King permission to exterminate the whole race on a certain day. AHASUERUS was probably not then aware of *Esther's* Jewish extraction. *Haman* also prepared a lofty gallows for the hanging of *Mordecai*.

569. The Queen hearing of these proceedings, appointed a fast, and at the risk of her life interceded with the King for her country-people. The King being that evening reminded of the conspiracy of the two chamberlains, which had been frustrated by the discovery of *Mordecai*, whose service in this matter had not yet been requited, on the following morning commanded *Haman* to clothe *Mordecai* in royal apparel, and lead him on horseback through the city; proclaiming—'Thus shall it be done unto the man 'whom the King delighteth to honour.' Immediately after this, *Esther* invited the King and *Haman*, to a banquet, when she denounced *Haman's* treacherous purpose, begged for her own life and that of her people. *Ahasuerus* immediately ordered that *Haman* should be hanged on the very gallows he had prepared for Mordecai, and his sons with him; and that *Mordecai* should be advanced in his place. This occurred in the 12th year of the king's reign, and five years after Ezra's appointment.

570. **Feast of Purim.**—In commemoration of the deliverance of the Jews from the plot of *Haman*, the *Feast of Purim*, or *of Lots*, was celebrated annually on the

567. By whom was Esther brought up? 568. What gave rise to Haman's hatred of the Jews? How did he plot their destruction? 569. How was the plot frustrated? What was his end? 570. What was the occasion and date of the Feast of Purim? What is the signification of the word Purim?

14th and 15th of the month Adar (February), (*Esth.* iii—ix.): because Haman by the casting of *lots*, called *Purim*, from *Pur*, a lot, had decided on this day. On this occasion every Jew was required to attend the Synagogues, and join in the reading of the Book of Esther, after which they were allowed to indulge in festivities at their own houses. The exact date of this transaction is uncertain. Some say 509. B. C.; others, 453. B. C.

571. **Mordecai** was the son of Jair of the race of Saul, and a chief of the tribe of Benjamin; he was carried to Babylon by Nebuchadnezzar with Jehoiachim, king of Judah; after which he settled at Shushan. He adopted his cousin *Hadassah* (Esther), bringing her up as his own daughter; and on her becoming Queen of Persia, he made repeated visits to the palace to enquire after her health, and happiness. During one of these visits he discovered a conspiracy formed by two eunuchs, to kill the King. His service was registered, but not rewarded till the time just mentioned. *Mordecai* was at length advanced to high honour and dignity, and subsequently went to Jerusalem. (*Ezra* ii. 2; *Neh.* vii. 7.).

Poetical Books.

572. THE **Poetical Books** are so called because they are generally composed in measured periods, and have the characteristic features of Hebrew poetry: they comprise the *five* books of

JOB, PSALMS, PROVERBS, ECCLESIASTES, SOLOMON'S SONG.

JOB.

573. THE **Book of Job** is supposed to have been written by Job himself, and subsequently copied by

571. Who was Mordecai? 572. Why are certain of the Books called Poetical Books? 573. Who wrote the Book of Job, and what does it record?

Moses: it describes the early prosperity of that venerable patriarch: his unequalled patience under various calamities and afflictions; and his ultimate restoration to better circumstances.

574. **The Æra of Job.**—JOB is said to have lived prior to, or about the time of Moses, B. C. 1520. Many consider him to be the same with *Jobab* the son of Joktan, the brother of Peleg, and consequently grandson of Eber. Others affirm that he is descended from *Uz*, the son of Nahor, the brother of Abraham. The actual time of *Job's* existence is a matter of great obscurity.

575. **His Life, and trials.**—JOB was probably the great teacher of righteousness between the times of Noah and Abraham; about 400 years after the *dispersion* at Babel. He was possessed of considerable riches both in cattle and slaves, and had a numerous family. When about 60 years of age, (or according to the *Septuagint*, 260 years), and his 7 sons had been all married and settled in life, it pleased the Almighty, in order to try his faith in the existence and providence of God, to permit Satan to afflict him: saying, "behold all that he hath is in thy power: only upon "himself put not forth thine hand." (*Job* i. 12.).

576. *First*, his oxen, and asses were all stolen, and his servants slain (*ib.* 15.). *Secondly*, all his sheep, and their shepherds were destroyed. (*ib.* 16.). *Thirdly*, his camels were taken and the servants killed. (*ib.* 17.). *Fourthly*, his sons and daughters were crushed beneath the ruins of their house (*ib.* 19.) *Job* exclaimed, 'the Lord gave, 'and the Lord hath taken away; blessed be the name of the 'Lord.' (*ib.* 21.) Satan was next suffered to afflict his person, 'but to save his life.' The Devil now smote him 'with sore 'boils from the sole of his foot unto his crown.' (*ib.* ii. 7.). His wife prompted him to 'curse God and die:' but *Job* answered 'shall we receive good at the hand of God, and 'shall we not receive evil.' (*ib.* 9, 10.).

577. His **three friends.**—During these afflictions, three friends of Job came to visit him, viz. *Eliphaz*, the Temanite, *Bildad*, the Shuhite, and *Zophar*, the Naamathite, there was also *Elihu*, the Buzite. These were so

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574. Who was Job? 575. At what time, and where is Job supposed to have lived? 576. How far was Satan permitted to try Job? 577. Who were the three friends that came to comfort Job? What sacrifice did God require

struck with his misfortunes, that they thought *Job* had been guilty of some great impiety, and was suffering according to his deserts; and therefore added reproaches to his trials. (*ib.* xxxii—xli.). The Almighty condemned the judgment of Job's friends, and required of them an expiatory sacrifice. (*ib.* xlii. 8.). To *Job* the Lord now 'gave twice 'as much property as he had before.' And 'he had also 'seven sons, and three daughters.' (*ib.* 10. 13.).

578. **His character.**—Job was a truly good and pious man, and not only endeavoured to bring up his children in the fear of the Lord; but was ever anxious for their eternal salvation, and continually offered burnt-offerings in their behalf; for *Job* said, 'it may be that my sons 'have sinned, and cursed God in their hearts. Thus did '*Job* continually.' *Job* i. 4, 5.

579. The **Doctrine.**—The Book of Job teaches the great duty of submission to the will of God; and appears to have been designed to shew to future generations, that God often permits the best of men to be afflicted to prove their faith, patience, and humble resignation to His will: and that this world is not a perfect state of retribution for vice and virtue; but that the good and bad will receive their due in the world to come.

580. *Job* uttered an important prophecy in respect of our Saviour, which showed his belief in the resurrection, and in the coming of the Messiah:—

'For I know that my Redeemer liveth, and that he shall 'stand at the latter day upon the earth.' *Job* xix. 25.

PSALMS.

581. THE **Book of Psalms** is a collection of Hymns, and sacred Songs, the most important of which were composed by **David**; whence they have acquired the name of the "*Psalms of David*;" and he himself is known as the 'Royal Psalmist.'

of his three friends? What children had Job after his afflictions? 578. What steps did Job take for the salvation of his children? 579. What is the design of the Book of Job? 580. What remarkable prophecy did he utter regarding the Messiah? 581. Describe the Book of Psalms.

582. Who the several authors were, and the precise occasion for which each Psalm was composed, cannot now be accurately ascertained; they are full of inspiration, and prophecy; prayer, and thanksgiving; and their sacredness is established by our Saviour, and His apostles.

583. **Their Division.**—The *Psalms* are 150 in number, and have been usually divided into *five* portions, or books; they were collected together at different times; and finally by Ezra; and are acknowledged by our Saviour (*Luke* xxiv. 44.). The first four Books terminate with 'AMEN,' and the last with '*Hallelujah*.'

584. **Their Subjects.**—According to their *subjects*, the PSALMS have been classed into

I. Historical.	IV. Prayer.
II. Instructive.	V. Prophetical.
III. Praise.	VI. Thanksgiving.

PROVERBS.

585. THE **Book of Proverbs** was written by *Solomon*, the son of David. They are supposed to have been gathered from the collection of 3000 that have been ascribed to him: their object is to inspire a deep reverence for God, a fear of His judgments, and an ardent love for wisdom, and virtue; they are applicable to every individual, and abound in precepts for the education of children, and for the government of families, cities, and states. 1 *Kings* v. 32, 33.

ECCLESIASTES.

586. THE **Book of Ecclesiastes,** or the '*Preacher*,' was also written by *Solomon* towards the close of his life; and after his reformation from those evil practices to which he had been tempted by his idolatrous wives. It is a penitential discourse; and *Solomon* endeavours from

582. What do the Psalms contain? 583. How have the Psalms been classed? 584. Specify their subjects. 585. Describe the Book of Proverbs. Who wrote this Book? and with what object? 586. Describe the Book of Ecclesiastes.

sad experience, to show the vanity of all worldly pursuits, and the insufficiency of earthly enjoyment. Practical religion is the leading truth of this Book.

THE SONG OF SOLOMON.

587. THE **Song of Solomon** is the last of the writings of that great man. It is thought to have been composed by *Solomon* on the celebration of his Marriage with the beautiful '*Shulamite*,' the daughter of Pharaoh. Some authors think he designed to render a ceremonial appointment descriptive of a spiritual concern; and this Song is also supposed to shadow the future intimate connexion between Christ and his Church, under the endearing relation of a bridegroom and his bride. (*Eph.* v. 23, 24. 32. *Rev.* xxi. 2. 9.). It is also called '*The Canticles*.'

Prophetical Books.

588. THE **Prophetical Books** form the last portion into which the Bible is divided; and they are so termed from consisting chiefly of predictions of future events, though many Historical and Doctrinal passages may be found in them. The authors of these Books are by way of eminence termed *Prophets*, that is divinely inspired persons, raised up to be ministers of God's dispensation, and to foretell events to come.

589. **Their division.**—The *Prophetical Books* are 16 in number, the '*Lamentations*' of Jeremiah being a kind of supplement to his predictions; they are usually divided into two classes, namely—the **Greater Prophets,** and the **Minor Prophets;** not from the one class possessing more authority than the other, but from the greater extent of their writings.

590. The writings of the *Minor Prophets* are

587. The Song of Solomon. 588. What are the Prophetical Books, and why so termed? 589. Into what classes are they divided, and why? 590. What is the character of the writings of the Minor Prophets?

particularly valuable in explaining the reigns of the kings of Israel, and Judah; They also relate many most important predictions relative to the birth, death, and resurrection of our Saviour; the call of the Gentiles; abandonment of the Jews; the destruction of Jerusalem; and the dispensing with the ceremonies of the Mosaic Law.

591. **Their order.**—The arrangement in the Bible does not accord with the order of time in which the *Prophets* uttered their predictions. The following table will with considerable accuracy exhibit them in *three* distinct periods;

1st. Those *before* the Captivity;

2nd. Those *during* the Captivity;

3rd. Those *after* the Captivity.

591. What prophets lived before the Babylonish captivity? and what kings of Israel and Judah were contemporary with each of them? What prophets lived during the Babylonish captivity? What prophets lived after the return from the Babylonish captivity? Who were the earliest, and latest of the Prophets? When did they live?

I. BEFORE THE BABYLONISH CAPTIVITY.

(*Those in capitals are the Greater Prophets.*)

PROPHETS	B. C.	JUDAH.	ISRAEL.
Jonah	from 856 to 784	Jehu *and* Jehoahaz. (*Lloyd*) Joash & Jeroboam II. (*Blair*)	
Amos	from 810 to 785	Uzziah,	Jeroboam II.
Hosea	from 810 to 725	Uzziah Jotham Ahaz *3rd of* Hezekiah	Jeroboam II.
ISAIAH	from 810 to 698	Uzziah, Jotham, Ahaz, Hezekiah; *perhaps* Manasseh.	
Joel	from 810 to 660	Uzziah, *or* Manasseh.	
Micah	from 758 to 699	Jotham, Ahaz, *and* Hezekiah.	Pekah, *and* Hoshea.
Nahum	from 720 to 698	*End of* Hezekiah.	
Zephaniah	from 640 to 609	Josiah.	
JEREMIAH	from 640 to 586	*13th of* Josiah.	

II. DURING THE CAPTIVITY.

Habakkuk	from 612 to 598	Jehoiakim, *and to near the end of the* Captivity.
DANIEL	from 606 to 534	*During all the* Captivity.
Obadiah	from 588 to 583	*From the taking of Jerusalem to the destruction of the Edomites.*
EZEKIEL	from 595 to 536	*During part of the* Captivity.

III. AFTER THE CAPTIVITY.

Haggai	from 520 to 518	*After the return from* Captivity.
Zechariah	from 520 to 518	
Malachi	from 436 to 420	

The Greater Prophets.

ISAIAH.

From 810. B. C. *to* 698. B. C.

592. THE prophet **Isaiah,** who is the author of this Book, prophesied during 'the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, kings of Judah;' he was the son of Amoz and died about 698. B. C., he is thought to have prophesied 60 years. Some say but 45 years.

593. **The Evangelical Prophet**—So much more copiously, and more clearly than any other prophet, does *Isaiah* predict the MESSIAH, and characterize His kingdom, that he has been styled the '*Evangelical Prophet.*'

594. **His prophecies.**—The chief prophecies of *Isaiah* are the *Captivities* of Israel, and of Judah (xxxix. 6, 7.); the ruin of *Assyria*, *Babylon*, *Tyre*, *Damascus*, *Egypt*, and other nations; (xiii. 19—22. xiv. 22—24. xlvii.). He threatens the destruction of *Syria*, *Damascus*, and of *Israel*, (*Ephraim*), for confederating against Judah; (vii. 1, 2. xvii.); which was accomplished by the king of Assyria (viii. 4.), *Tiglath-pileser* (2 *Kings* xv. 29.). He also calls *Cyrus* by name, and describes his conquests, and conduct towards the Jews, nearly 200 years before his birth (xliv. 28. xlv. 1—5.). But he foretells the greatest variety of events in respect of the *Messiah.*

595. **Of Christ.**—The particular prophecies in respect of our Saviour were:—

(*a*) *His Forerunner.*—'The voice of him that crieth in 'the wilderness, Prepare ye the way of the Lord; make 'straight in the desert a highway for our God.' *Isai.* xl. 3.

(*b*) *His Family.*—That he shall be of the *family* of Jesse

592. Who was Isaiah? When and how did he die? About how long B. C. did Isaiah prophecy? and under what kings? 593. Which of the prophets foretels the greatest number of events relating to the Messiah? 594. Mention some of the prophecies delivered by Isaiah? How was the prophecy in respect of the destruction of Syria and Israel accomplished? 595. What

or David—'In that day there shall be a root of Jesse which 'shall stand for an ensign of the people; to it shall the 'Gentiles seek.' *Isai.* xi. 10.

(*c*) *His Birth.*—That he shall be *born of a virgin*—'A 'virgin shall conceive, and bear a son, and shall call his 'name Immanuel.' *Isai.* vii. 14.

(*d*) *His Name and Kingdom.*—His *name* shall be the mighty God, and His *kingdom* shall stand for ever—'Unto 'us a child is born, unto us a son is given; the government 'shall be upon his shoulder; and his name shall be called 'Wonderful, Counsellor, the mighty God, the everlasting 'Father, the Prince of Peace. Of the increase of His 'government and peace there shall be no end, upon the 'throne of David and upon his *Kingdom*, to order it, and 'to establish it with judgment and with justice, from hence-'forth even for ever.'—*Isai.* ix. 6, 7.

(*e*) *His Preaching, and Miracles.*—His *preaching* of the Gospel—'He shall smite the earth with the *rod of his mouth*, 'with the *breath of his lips* he shall slay the wicked.' *Isai.* xi. 4. 'The Spirit of the Lord God is upon me, because the 'Lord hath anointed me to *preach* good tidings unto the 'meek.' *Isai.* lxi. 1—3. That he shall work *Miracles*—'Then the eyes of the blind shall be opened, and the ears 'of the deaf shall be unstopped, then shall the lame man 'leap as an hart, and the tongue of the dumb shall sing.' *Isai.* xxxv. 4.

(*f*) *His Sufferings.*—In *Isaiah* liii.

(*g*) *His Rejection by the Jews.*—'He shall be for a 'sanctuary; but for a stone of stumbling, and for a rock of 'offence to both the houses of Israel; for a gin and for a 'snare to the inhabitants of Jerusalem.' *Isai.* viii. 14. Of the *Jews who rejected Christ*, he says that—'Ye shall leave 'your name for a curse to my chosen, for the Lord God 'shall slay thee, and shall call his servants by another name.' *Isai.* lxv. 15.

(*h*) *His Reception by the Gentiles.*—'He shall be a light 'to the Gentiles, and salvation to the ends of the earth.' *Isai.* xlix. 6, 7.

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are the particular prophecies of Isaiah in respect of our Saviour?

JEREMIAH.

From 628. B. C. *to* 586. B. C.

596. THE prophet **Jeremiah** was a native of Anathoth, of the priestly race, and son of *Hilkiah*, and began to prophesy when very young; he lived nearly at the same time with Zephaniah in the 13th year of the reign of *Josiah*, son of Amon; continuing to prophesy upwards of 40 years, from 628. B. C. to 586. B. C.

597. *Jeremiah* followed the remnant of the Jews into Egypt after the murder of Gedaliah, who was made governor of Judea by Nebuchadnezzar in the place of Zedekiah; and in that country he was stoned to death by his wicked countrymen for his bold reproof of their iniquities.

598. His **prophecies.**—His chief prophecies were the fate of *Jehoiakim*, and *Zedekiah* (xxxiv. 2. 5.); the *Babylonish Captivity*, the precise time of its duration, and the return of the Jews (xxiii; xxv. 11, 12.); he described also the downfall of several nations; and the final destruction of *Babylon;* (ix. 26. xxv. 12—25. xlii. 10.—18; xlvi—li. 63.) He fore-shadowed the miraculous conception of the *Messiah*, (xxxi. 22.); the virtue of His atonement, His covenant, and His laws. (xxxi. xxxiii.). Besides his prophecies, there are his *Lamentations.*

LAMENTATIONS.

599. THESE **Lamentations** were composed by *Jeremiah*, and are supposed to have been written in metre. Though referring to calamities then present, they may be considered applicable to the future miseries of the Jews.

EZEKIEL.

From 595. B. C. *to* 536. B. C.

600. THE prophet **Ezekiel** was the son of *Buzi* a descendant of Aaron, and of the tribe of Levi: he was

596. Who was Jeremiah? Under what king did he prophesy? 597. What was his end? 598. Mention some of his prophecies. What of his writings are extant? 599. What were the Lamentations, and by whom written? 600. Who was the prophet Ezekiel? About how long B. C. did Ezekiel prophecy?

carried away captive to Babylon, and began to prophesy eight or ten years after Daniel, in the fifth year of Jehoiachin's captivity; and flourished 21 years from 595. B. C. While with other Jewish captives on the banks of the Chebar 400 miles above Babylon, he had an extraordinary vision.

601. His **prophecies.**—The chief of *Ezekiel's* prophecies are—the calamities of Judæa, and the total destruction of Jerusalem by the *Romans;* the conquest and ruin of the Moabites, Ammonites, Edomites, and Philistines, and of Tyre, (*Ezek.* xxv.—xxviii.)—of Sidon, and of Egypt (xxix; xxx.). He also predicted the final return of the Jews from their dispersion; and their deliverance under Cyrus; (*Ezek.* xxxix.): and gives clear intimations of the far more glorious redemption under the *Messiah.* (*Ezek.* xxxiv: xxxvi.).

DANIEL.

From 606. B. C. *to* 534. B. C.

602. THE prophet **Daniel** was of the tribe of Judah, and descended from the royal family of David. He was carried captive to Babylon with other Jewish princes in the reign of *Jehoiachin,* king of Judah, 606. B. C. when about 20 years old; he resided in the court of Nebuchadnezzar with his three companions, *Hananiah, Mishael,* and *Azariah,* who were called by the Chaldæans *Shadrach, Meshach,* and *Abednego,* and DANIEL was called *Belteshazzar.*

603. At *Babylon* they acquired a suitable education, and became of the first rank and importance in the courts of Babylon and Persia; piety, wisdom, courage, and fidelity, strongly marked their character; and God was with them. As *Daniel* was 90 years old at the end of the Captivity, it is probable he did not return to Judæa, but died at Susa.

604. **Its contents.**—The *Book of Daniel* is a mixture of history, and prophecy; in the first six chapters is recorded a variety of events which occurred in the reigns

601. Mention some of his prophecies. 602. Who was Daniel? Of what tribe was he? And when did he prophesy? What other name was given to him 603. What was his condition in Babylon? 604. Give a short account of the contents of the Book of Daniel.

of *Nebuchadnezzar*. *Belshazzar*, and *Darius*, (already related); and in the last six Chapters is a series of prophecies, revealed at different times, and extending from the days of Daniel to the general resurrection.

605. **His prosperity.**—*Daniel* met with great favour and kindness from NEBUCHADNEZZAR; and on his discovering and interpreting that king's dreams, (B. C. 603-1.), he was rewarded with the government of the province of Babylon. (*Dan.* iii.). A few years after he was again called upon to interpret another dream of Nebuchadnezzar's, which was fulfilled in the following year. 569—563. B. C. (*Dan.* iv.)

606. **His visions.**—Subsequently, in the first year of the reign of *Belshazzar* (B. C. 555.), *Daniel* had a vision, in which he saw among other things, a lion with eagles' wings (Babylon), which were plucked, and the Lion made to stand upon the feet as a man, and to possess a man's heart: (its power restrained by Cyrus and Darius, or Cyaxares).—The 2*nd* was a Bear (Persia) with three ribs between its teeth (Babylon, Lydia and Egypt).—The 3*rd* was a Leopard with four wings of a fowl, and four heads (Alexander the Great, and his four successors).—The 4*th* was a dreadful Beast, with iron teeth (Roman Empire), and ten horns (separated into ten kingdoms), and a little horn in the midst (Papal Rome), thrones cast down 'and the ANCIENT OF DAYS did sit' upon a throne of fire, and 'the judgment was set, and the Books were opened.' Then one like the Son of Man came with everlasting power and dominion, and a kingdom imperishable and to endure for ever, and which should be the inheritance of the Saints. (*Dan.* vii.). In the 3rd year of the reign of BELSHAZZAR, *Daniel* had a *second Vision* of a similar import.

607. **Belshazzar's Feast.**—*Daniel* was next called upon to interpret the hand-writing upon the wall—*Mene, Mene, Tekel, Upharsin*—which appeared during the impious feast of Belshazzar (B. C. 538.). The prophet announced it to imply the death of the monarch, and the destruction of the kingdom: and on that night Babylon was taken, and Belshazzar slain: and the kingdom transferred by the victory of Cyrus to Darius the Mede. (*Dan.* v.).

605. How was Daniel treated by Nebuchadnezzar? 606. Describe his visions. 607. What occurred at Belshazzar's Feast?

608. **Daniel in the Lion's den.**—*Darius* so exalted Daniel on account of his integrity as to excite the jealousy of the court; these induced the King, in order to ensnare Daniel, to command that no man should ask any petition of God, or man, for thirty days, except of the King himself, under penalty of being cast into the lion's den. *Daniel* prayed to God as usual, 'kneeling upon his knees three times a day,' and was therefore found guilty of transgressing the decree, upon which he was cast into the den.

609. This was contrary to the wish of the monarch, who held him in the highest esteem. Here however he was miraculously preserved; and the King immediately ordered the enemies of *Daniel* to be thrown to the lions, who devoured them immediately. (*Dan.* vi.) B. C. 538. *Darius* shortly after died, and left his vast kingdom to his nephew CYRUS.

610. **Daniel's prophecies.**—After the prophecies concerning the fall of the Assyrian, Persian, Grecian, and Roman Empires;—*Daniel* predicted the future restoration of the Jews; and the exact time of the coming, and death of the Messiah; which were revealed to him by the Angel *Gabriel.* 'From the going forth of the commandment to 'restore and to build Jerusalem unto the Messiah the Prince 'shall be seven weeks, and three score, and two weeks:..... 'And after three score and two weeks shall the Messiah be 'cut off.'—(*Dan.* ix. 25, 26.).

611. **Daniel's last vision.**—The prophet had another vision (*cir.* 534. B. C.), in which were revealed among other things, the troubles of the Christian Church; the resurrection of the dead; the restoration of the Jews; the destruction of Antichrist; the Millenium; eternal life; and everlasting punishment. (*Dan.* xi. xii.).

612. **His writings.**—*Daniel* is thought to have died in Chaldea; and besides his prophecy, to have written 'The History of *Susanna*,' and '*Bel and the Dragon*,' found in the *Apocrypha;* but there is some question respecting their authenticity.

608. Why was Daniel cast into the lion's den? And by whose order? 609. And what was the consequence? 610. Mention some of the prophecies of Daniel. What was his prophecy in respect of the Messiah? 611. What was Daniel's last vision? 612. Where did Daniel die? Are any of the writings of the prophets during the Babylonish Captivity extant?

The Minor Prophets.

613. THE writings of the twelve **Minor Prophets,** who are so called not from any supposed inferiority in their writings, but in reference to the brevity of their works, provide us with many particulars relative to the histories of Judah, and Israel, and other kingdoms; and predict also the fate of Babylon, Nineveh, Tyre, Sidon, and Damascus; they describe likewise the advent and character of the Messiah.

HOSEA.

From 810. B. C. *to* 725. B. C.

614. **Hosea** was the son of Beeri, and of the tribe of Judah; he prophesied against Israel for about 60 years, during the reigns of *Jeroboam* II. and his successors to the sixth year of king *Hoshea*, above 800. B. C. He resided in Samaria, and was the first that predicted the destruction of his country.

615. **His prophecies.**—*Hosea* chiefly prophesied the sufferings of Israel, on account of their idolatry; the punishment of Judah; the congregation of the Gentile converts; the future restoration of the Jews; the calling of our Saviour out of Egypt; His resurrection on the third day; and the terrors of the last judgment.

JOEL.

From 810. B. C. *to* 660. B. C. *or later.*

616. **Joel.**—The time when Joel prophesied is uncertain, but he is thought to have lived in the reigns of *Uzziah* king of Judah, and *Jeroboam* II. king of Israel, 800. B. C.; he was the son of Pethuel, or Bethuel, and of the tribe of Reuben.

613. How many Minor Prophets were there? Why are they so styled? With what particulars do they furnish us? 614. Who was Hosea? and when did he prophesy? 615. Mention the chief prophecies of Hosea. 616. Who was Joel, and when did he prophesy?

617. **His prophecies.**—*Joel* predicted the Chaldæan invasion; the fall of Jerusalem; and the coming of the day of the Lord.

AMOS.

From 810. B. C. *to* 785. B. C.

618. **Amos** was a herdsman, and gatherer of sycamore fruit, and a native of Tekoah, in Judah, near Jerusalem; he prophesied about the time of *Uzziah* of Judah, and *Jeroboam* II. of Israel, 800. B. C.; the object of his Prophecy seems to have been to rouse the Israelites from their idolatry, avarice, and impiety.

619. **His prophecies.**—The chief of AMOS's prophecies were against the neighbouring Gentile nations, in order to show to Judah, and Israel that all fortunes and states depended upon the will of God alone. He foretold particularly the misfortunes of Israel, and their captivity. (vii. 17.).

OBADIAH.

From 588. B. C. *to* 583. B. C.

620. **Obadiah** is supposed to have prophesied 585. B. C., a little after the destruction of Jerusalem by Nebuchadnezzar; he denounced dreadful judgments on the Edomites in punishment for their cruel insultings over the Jews after the destruction of their city. He predicted also the restoration of the Jews.

JONAH.

From 856. B. C. *to* 784. B. C.

621. THE prophet **Jonah** was the son of Amittai, of Gath-hepher (Jotapata) in Galilee, and of the tribe of Zebulun, and is supposed to have prophesied 840. B. C. The object of this Book is to show, as in the case

617. What are the chief prophecies of Joel? 618. Who was Amos? What was the object of the prophecies of Amos? 619. Mention the chief prophecies of Amos. 620. When did Obadiah prophesy, and on what occasion? 621. Who was Jonah? About what time B. C. did he live, and prophesy?

of the *Ninevites*, God's forbearance and long-suffering towards sinners, who are spared on their sincere repentance.

622. **Nineveh.**—*Jonah* was sent by God to *Nineveh*, to pronounce destruction against that city for its wickedness; but being afraid to encounter the task, he fled to Tarshish: in his journey a storm arose, and the terrified sailors casting lots to discover the cause of their danger, the lot fell to *Jonah*, whom they instantly threw overboard, when he was immediately swallowed by a large fish; he continued in the bowels of the fish three days and three nights, and there repenting of his weakness, he prayed to God, and he was again cast forth on dry land. (*Jonah* ii.)

623. He was sent a second time to Nineveh; and he announced their destruction within *forty* days, but they repented, and were saved for that time. *Jonah*, fearing he should be called a false prophet, murmured against God's forbearance; upon which the Almighty caused a gourd to grow up in one night, to shelter Jonah from the sun's rays; yet to wither the following day, in gentle reproof of the prophet's unjust complaint;—*Jonah* would have spared the gourd, why should not God therefore have spared Nineveh containing more than 'six-score thousand persons?' *Jonah* iv.

624. **Type.**—*Jonah's* preservation in the belly of the fish is considered *typical* of Christ; he was swallowed up by a great fish, as our Saviour was admitted into the jaws of death, and for a similar space of time. 'An evil 'and adulterous generation seeketh after a sign: and there 'shall no sign be given to it, but the sign of the prophet '*Jonas:* for as *Jonas* was three days and three nights in the 'whale's belly; so shall the *Son of man* be three days and 'three nights in the heart of the earth. The men of 'Nineveh shall rise in judgment with this generation, and 'shall condemn it: because they repented at the preaching 'of *Jonas;* and, behold, a greater than *Jonas* is here.' *Matt.* xii. 39—41; xvi. 4; *Luke* xi. 29—32.

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622. To whom was he sent to preach? What was the result of his preaching? Give a brief account of his life, and the writing that bears his name. 623. What was his reproof from God? 624. Of what is Jonah's preservation in the belly of the fish typical? What is said of Jonah in the New Testament?

MICAH.

From 758. B. C. *to* 699. B. C.

625. THE prophet **Micah** was born at Morasthi, in the southern part of Judæa; he flourished about 750. B. C.; and speaks only of the kings of Judah; he prophesied in the days of Jotham, Ahaz, and Hezekiah.

626. **His prophecies.**—His chief predictions are the sufferings of Israel and Judah; and the birth of the Everlasting Ruler at Bethlehem-Ephratah;—'but thou '*Bethlehem-Ephratah*, though thou be little among the 'thousands of Judah, yet out of thee shall he come forth 'unto me, that is to be ruler in Israel; whose goings forth 'have been from of old, from everlasting.' (*ch.* v. 2.) Also the exaltation of Christ's kingdom over all nations; the influence of the Gospel; and the destruction of Jerusalem.

NAHUM.

From 720. B. C. *to* 698. B. C.

627. THE prophet **Nahum** was born at Elkosha, in Galilee, and was of the tribe of Simeon: he flourished probably about 715. B. C., and his prophecies relate solely to the fall of *Sennacherib*, and destruction of *Nineveh* by the Babylonians and Medes.

HABAKKUK.

From 612. B. C. *to* 598. B. C.

628. THE prophet **Habakkuk**, is supposed to have flourished about 605. B. C., and to have been alive at the final destruction of Jerusalem by Nebuchadnezzar: he died in Judæa.

629. **His prophecies.**—This prophet predicts the destruction of Jerusalem, and the captivity of the Jews by the Babylonians, and their deliverance. The promise of the Messiah is also distinctly confirmed.

625. When did Micah prophecy? 626. Mention the chief of his predictions. In what words did Micah predict the birth of Christ? 627. When did Nahum prophesy and against whom? 628. When did Habakkuk flourish 629. What does he predict?

ZEPHANIAH.

From 640. B. C. *to* 609. B. C.

630. **Zephaniah** was the son of Cushi, and of the tribe of Simeon; he prophesied in the reign of Josiah, king of Judah, about 630. B. C.

631. **His prophecies.**—He denounced the judgments of God against the Philistines, and other nations; predicted the Babylonian captivity, in consequence of the sins of Judah; the restoration of the Jews; and the future glory of the Church.

HAGGAI.

From 520. B. C. *to* 518. B. C. *or longer.*

632. THE prophet **Haggai** is supposed to have been born during the Captivity, and to have returned with *Zerubbabel* to Jerusalem: he flourished about 520. B. C., and began to prophecy about 15 years after the foundation of the Temple was laid.

633. **His prophecies.**—This prophet seems to have been raised up by God to exhort Zerubbabel, and the Jews to complete the building of the Temple, which had been interrupted by the Samaritans. He also predicted that the glory of the *Second Temple* should exceed that of the *first;* which prophecy was fulfilled when Christ *entered it.*

ZECHARIAH.

From 520. B. C. *to* 518. B. C. *or longer.*

634. THE prophet **Zechariah** was the son of Berechiah, and grandson of Iddo;* he was born during the

630. Who was Zephaniah, and when did he prophesy? 631 What does he predict? 632. Who was Haggai, and when did he prophesy? 633. What does he predict? 634. Who was Zechariah, and when did he prophesy?

* There are *four Zechariahs* mentioned in Scripture who must be distinguished one from another: 1. *Zechariah* king of Israel, the fourth descendant from Jehu, and who was cut off by Shallum.—2. *Zechariah,* a prophet murdered by Joash.—3. *Zechariah* the prophet, who was raised up to encourage the Jews to rebuild the Temple, and whose writings form a portion of our Scriptures: and 4. *Zacharias,* (the same as *Zechariah*) the father of John the Baptist. *Luke* 1. 59.

Captivity, and returned with Zerubbabel, and the rest of the Jews; he prophesied two months later than Haggai, and flourished two years, 520. B. C.; in the second year of *Darius Hystaspes.*

635. **His prophecies.** — This prophet exhorted the Jews to rebuild the Temple; and predicted many particulars respecting our Saviour and His kingdom, and the future condition of the Jews; he described their bitter grief for having pierced the Messiah; their admission by baptism to the privileges of the Gospel covenant; the destruction of Jerusalem by the Romans; and the final establishment of Christ's kingdom.

636. **Respecting Christ.** — *Zechariah* predicts respecting our Saviour three important particulars,—viz. the entrance of Christ into Jerusalem riding on an ass, (*Zech.* ix. 9. *Matt.* xxi. 2—9.); the selling of our Lord, and the fate of the money, (*chap.* xi. 12, 13.; *Matt.* xxvi. 15.; xxvii. 3—10.); also the piercing of our blessed Lord's side. (*Chap.* xii. 10.; *John* xix. 34—37.).

MALACHI.

From 436. B. C. *to* 420. B. C.

637. **Malachi** was the last of the Prophets who flourished before the Gospel Dispensation. 420. B. C. He is thought to have been of the tribe of Zebulun, and a native of Sapha, and prophesied during the governorship of *Nehemiah;* he closes *Old Testament History* about 420 years before the birth of Christ; at which period he died.

638. **His prophecies.** — *Malachi* prophesied the rejection of the Jews, and calling of the Gentiles (ch. i.); the coming of Christ, and the ministry of His forerunner, John the Baptist (*Mal.* iii. 1.); "Behold I will send "my messenger, and he shall prepare the way before me: "*and the Lord, whom ye seek, shall suddenly come to his* "*temple, even the messenger of the covenant whom ye delight* "*in:* behold he shall come, saith the Lord of Hosts." And again,—"Behold I will send you Elijah the prophet, before

635. Mention his chief predictions. 636. What predictions of Zechariah have especial reference to our Saviour? 637. Who was Malachi? 638. Mention some of the predictions of Malachi: especially of (1) the Christian Church, and of (2) John the Baptist. Whose coming does Malachi foretel in the beginning of the third chapter?

"the coming of the great and dreadful day of the Lord:" (*ch.* iv. 5.)—John the Baptist, was "the Elias which was for "to come;" (*Matt.* xi. 14; xvii. 11; *Mark* ix. 11; *Luke* i. 17.).

Predictions of the Messiah.

639. Throughout the Old Testament, the few passages following may be gathered as exhibiting clear *predictions* of the MESSIAH:—

God said to the **Serpent:** "the seed of the woman "shall bruise thy head, and thou shalt bruise his heel." *Gen.* iii. 15. (*fulfilled, Gal.* iv. 4; 1 *John* iii. 8; *Rev.* xii. 9; *Heb.* ii. 14; *Luke* xxii. 53.)

640. God tells **Abraham**—"that in him, and "in his seed shall all the nations of the earth be blessed." *Gen.* xii. 3; xviii. 18; xxii. 18; *Acts* iii. 25. (*Gal.* iii. 8. 16; *Matt.* i. 1.).....and ISAAC, *Gen.* xxi. 12; xxvi. 4; *Heb.* xi. 18;.....and JACOB, *Gen.* xxxviii. 14; Jacob says to Judah—"The sceptre shall not depart from Judah, nor a "lawgiver from between his feet, until Shiloh come, and "till the gathering of the people be unto him." *Gen.* xlix. 10. (*John* x. 36; viii. 42; xvii. 18. 21. 23.).

641. **Balaam** says—"there shall come a star "out of Jacob, and a sceptre shall rise out of Israel." *Numb.* xxiv. 17. "Out of Jacob shall come he that shall "have dominion." (19.) (*Rev.* xxii. 16.) *Matt.* ii. 2; *Eph.* i. 21; *Col.* i. 16.

642. **Moses** says—"the Lord thy God will "raise up unto thee a prophet from the midst of thee, of thy "brethren, like unto me; and to him ye shall hearken." *Deut.* xviii. 15—18. (*Acts* vii. 37.) *Heb.* iii. 5, 6.

643. **Job** says—"For I know that my Redeemer "liveth, and that he shall stand at the latter day upon the "earth." *Job* xix. 25—27. (1 *Thess.* iv. 16, 17; 1 *Cor.* xv. 24—26; 2 *Cor.* v. 10; 1 *Tim.* iii. 16.).

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639. Give the substance of a few passages from the Old Testament, which contain clear predictions relating to the Messiah. Mention the prophecies relating to our Saviour in the Pentateuch. 640. What is foretold to Abraham? 641. What does Balaam say? 642. What, Moses? 643. What, Job?

644. God said to **David**—"I will set up thy "seed after thee, which shall proceed out of thy bowels, and "I will establish his kingdom, he shall build an house for "my name, and I will establish the throne of his kingdom "for ever." 2 *Sam.* vii. 12, 13. (*Matt.* i. 1.). And "The "Lord, &c.....*Ps.* cxxxii. 11. 17. (*Acts* ii. 30; *Luke* ii. 68—70.).

645. **David** says—"Sacrifice and offering thou "didst not desire; mine ears hast thou opened; burnt-"offering and sin-offering hast thou not required. Then "said I, lo, I come: in the volume of the book it is written "of me; I delight to do thy will, O my God; yea, thy law "is within my heart." *Psal.* xl. 6, 7, 8. (*Heb.* x. 5—7.). "Yea my own familiar friend in whom I trusted, which did "eat of my bread hath lifted up his heel against me," *Psal.* "xli. 9. (*Matt.* xxvi. 47; *John* xiii. 18.).

"The stone which the builders refused has become the "head stone of the corner. Blessed be he that cometh in "the name of the Lord." *Psal.* cxviii. 22—26. (*Matt.* xxi. 9. 42; *Eph.* ii. 20; 1 *Pet.* ii. 7.).

Resurrection. "For thou wilt not leave my soul in hell: "neither wilt thou suffer thine Holy One to see corruption." *Psal.* xvi. 8. 10, 11. (*Acts* ii. 27. 31; xiii. 33—37; 1 *Cor.* xv. 44.).

"Thy seed will I establish for ever, and build up thy "throne to all generations." *Psal.* lxxxix. 4. (*Matt.* i. 1.).

Exaltation. "The Lord said unto my Lord, sit thou at "my right hand until I make thine enemies, thy footstool." *Psal.* cx. 1; (*Matt.* xxii. 42—44; *Mark* xii; *Luke* xx; *Acts* ii. 34; *Heb.* v. 6; vii. 2, 3. 17.).

Sufferings. *Psal.* xxii; lxix. 21. (*Matt.* xxviii. 48; *John* xix. 29.).

Opposed. *Ps.* ii. 1, 2. (*Acts* iv. 25.).

Praise. *Ps.* viii. 2. (*Matt.* xxi. 16.).

Ascension. *Ps.* lxviii. 18. (*Acts* ii. 33; *Eph.* iv. 8.).

His kingdom. *Ps.* xlv. 6, 7. (*Heb.* i. 8.).

His power. *Ps.* ii. 8. (*Acts* ii. 9; x. 35; xi. 18.).

His death. *Ps.* xxxi. 5. (*Luke* xxiii. 46.).

The Creator. *Ps.* cii. (*Heb.* i. 1, 2.).

"Yet I have set my king upon my holy hill of Zion. "I will declare the decree: The Lord hath said unto me, "thou art my son, this day have I begotten thee." *Psal.* ii. 6, 7. (*Acts* xiii. 33; *Heb.* i. 5. 8; v. 5. (*Rev.* ii. 27.)

644. What does God say to David? 645. What does David foretell?

646. **Isaiah** says—"Behold a virgin shall con-
"ceive, and bear a son, and shall call his name Immanuel."
Isai. vii. 14. (*Matt.* i. 18. 20. 23.).

"The people that walked in darkness have seen a great
"light: they that dwell in the land of the shadow of death,
"upon them hath the light shined."—"Unto us a child is
"born, unto us a son is given." *Isai.* ix. 2. 6, 7. (*Matt.*
iv. 14—16; xxviii. 18; *Luke* i. 32; ii. 11.).

"And in that day there shall be a root of Jesse, which
"shall stand for an ensign of the people; to it shall the
"Gentiles seek; and his rest shall be glorious." *Isai.* xi.
1, 2. 10. (*Rom.* ix. 33; xv. 12; 1 *Pet.* ii. 8; *John* i. 32;
iii. 34; *Col.* ii. 3; *Acts* iii. 22; *Matt.* iii. 16.) *Isai.* xxviii. 16.
(1 *Pet.* ii. 6; *Rom.* ix. 33.).

"Then the eyes of the blind shall be opened, and the
"ears of the deaf shall be unstopped: then shall the lame
"man leap as an hart, and the tongue of the dumb sing."
Isai. xxxv. 5, 6. (*Matt.* xi. 5.) *Isai.* xxv. 8. (1 *Cor.* xv. 54.).

"The voice of him that crieth in the wilderness, prepare
"ye the way of the Lord, make straight in the desert, a
"highway for our God." *Isai.* xl. 3. (*Matt.* iii. 1, 2, 3; *Luke*
iii. 4.) *Isai.* xlii. 1, &c. (*Matt.* xii, 17—20.).

"He is despised and rejected of men; a man of sorrows
"and acquainted with grief. But he was wounded for our
"transgressions, he was bruised for our iniquities; the
"chastisement of our peace was upon him; and with his
"stripes we are healed." *Isai.* l. 6; liii. 5., and to the end of
the chapter (*Matt.* xxiv. xxvi. xxvii.)

"The Lord hath anointed me to preach good tidings
"unto the meek; he hath sent me to bind up the broken-
"hearted, to proclaim liberty to the captives; and the
"opening of the prison to them that are bound; to proclaim
"the acceptable year of the Lord." *Isai.* lxi. 1, 2. (*Luke*
iv. 16. 18. 21, 22.) *Isai.* xl. 11. (*John* x. 11—14.).

647. **Jeremiah** says—"I will raise unto David
"a righteous branch, and a king shall reign and prosper,
"and shall execute judgment and justice in the earth. And
"this is his name whereby he shall be called, THE LORD
"OUR RIGHTEOUSNESS." *Jer.* xxiii. 5, 6. (*Luke* i. 32. 33;
1 *Cor.* i. 30.) *Isai.* xlix. 7. (*Acts* xiii. 47.).

648. **Ezekiel** says—"And I will set up one
"shepherd over them, and he shall feed them, even my

446. What does Isaiah predict? 647. What, Jeremiah?
648. What, Ezekiel?

"servant David." *Ezek.* xxxiv. 23; xxxvii. 24. (*John* i. 49; x. 11. 16; xix. 19. 21; *Luke* i. 32.).

649. **Daniel** says—"I saw in the night visions, "and behold one like the Son of man came with the clouds of "heaven, and came to the ANCIENT OF DAYS, and they brought "him near before him. And his dominion is an everlasting "dominion, which shall not pass away, and his kingdom "that which shall not be destroyed." *Dan.* vii. 13, 14. (*Matt.* xxiv. 30; xxvi. 64; xxviii. 18.) *Isai.* liii. 11, 12. (*Phil.* ii. 9; *Rom.* viii. 34.).

"*Seventy weeks* are determined upon thy people, and "upon thy holy city to finish the transgression, and to "make an end of sins, and to make reconciliation for "iniquity, and to bring in everlasting righteousness, and "to seal up the vision of prophecy, and to anoint the most "holy." *Dan.* ix. 24. (*Heb.* ix. 12. 26; *John* i. 41.) *Isai.* viii. 14; lxv. 15. (*Acts* xi. 26.).

650. **Hosea** says—"When Israel was a child "then I loved him, and called my son out of Egypt." *Hos.* xi. 1. (*Matt.* ii. 15. 19, 20.) *Jer.* xxxi. 15. (*Matt.* ii. 16—18.) *Hos.* ii. 23. (*Rom.* ix. 25, 26.) *Hos.* xiii. 14. (1 *Cor.* xv. 55.).

651. **Micah** says—"But thou Bethlehem-"Ephratah, though thou be little among the thousands of "Judah, yet out of thee shall he come forth unto me that is "to be ruler in Israel; whose goings forth have been from "of old, from everlasting." *Mic.* v. 2. (*Matt.* ii. 1. 6; *Luke* ii. 4, 5.) *Joel* ii. 28, 29. (*Acts* ii. 16—18.) *Amos* ix. 11.) *Acts* xv. 16.) *Hag.* ii. 7—9.

652. **Zechariah** says—"Behold the man whose "name is the *Branch;* and he shall grow up out of his "place, and he shall build the temple of the Lord." *Zech.* "vi. 12. (*Luke* i. 78, 79.).

"Rejoice greatly, O daughter of Zion; shout, O daughter "of Jerusalem. Behold thy king cometh unto thee; he is "just, and having salvation; lowly and riding upon an ass, "and upon a colt the foal of an ass." *Zech.* ix. 9. (*Matt.* xxi. 5; *John* xii. 15, 16.).

"So they weighed for my price 30 pieces of silver; and "the Lord said unto me, cast it unto the potter; a goodly "price that I was prized at of them." *Zech.* xi. 12, 13. (*Matt.* xxvi. 15; xxvii. 9, 10.).

649. What does Daniel predict? 650. What, Hosea? 651. What, Micah? 652. What, Zechariah?

"And they shall look upon me whom they have pierced, "and they shall mourn for him, as one mourneth for his "only son." *Zech.* xii. 10. (*John* xix. 34. 37; *Acts* ii. 23.).

653. **Malachi** says—"Behold I will send my "messenger and he shall prepare the way before me, and the "Lord whom ye seek shall suddenly come to his temple, even "the messenger of the covenant." *Mal.* iii. 1. (*Matt.* xi. 10; iii. 1. 3; *Mark* i. 3; *Luke* iii. 4.) *Zech.* xiii. 7. (*Matt.* xxvi. 31. 56.) *Mal.* iv. 5, 6. (*Luke* i. 17.).

654. **Types.**—The following are a few of the persons and things *typical* of events connected with the MESSIAH; Adam, Noah, Abraham, Isaac, Melchizedek, Jacob, Joseph, Moses, Aaron, Joshua, David, Solomon, Zerubbabel, &c.

655. Likewise,—Noah's Ark, the Manna, the Rock in Horeb, the Brazen Serpent, the Passover, the Pentecost, the Feast of Atonement, the High-priest, the Paschal-Lamb, Circumcision, the Ark of the Covenant, the Golden Candlestick, the Tabernacle, the Mercy Seat, the Temple, &c.

653. What does Malachi predict? 654. Mention a few of the persons and things in the Old Testament, which are typical of events connected with the Messiah? 655. Mention a few of the things which are typical?

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